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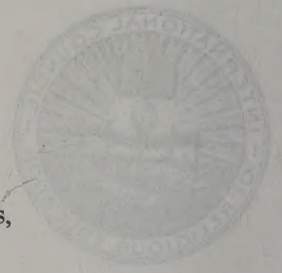
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Though I keep Thanksgiving in November,
But forget that every day brings cause for giving thanks,
I am at heart ungrateful;
And though I praise Thanksgiving as a noble custom,
And urge it upon others, as a duty;
But show by careless living no concern for God, country or others,
I am not really thankful;
*And though I provide a great family feast;
And toss a bit to charity;
While my heart cries: "I deserve all this!"
I am still ungrateful.

Thanksgiving

Paraphrase of I Corinthians 13
By Joseph R. Swaim

Thanksgiving in the Heart sees all creation,—
Wheat or water, home or friendship, faith or country,—
As God's unbounded mercy;

Thanksgiving in the Heart enlarges the gift
Until it fills the need,
And unveils as best of all the loving motive of the giver;

Thanksgiving in the Heart returns to the gift often,
To awaken gratitude;
Is spurred by it to become a giver;
Grows skilled in secret giving
Where there can be no return;
Makes of every gift.
Bread or gold, an hour's labor or a silent tear,—
An offering of the spirit;
A grateful remembering of what has given.

Thanksgiving in the Heart never fails the thankful;
But single holidays fail,
They come so seldom;
Mere repeating of tradition bores
When the originating fire is lost;
Family celebrations die out
As families vanish.

But if Thanksgiving never ends,
Life is always renewed;
For what fortune denies,
Gratitude discovers in a substitute;
What chance takes away,
Thankfulness returns in joyful recollection;
What grief tries to steal,
The grateful heart joyously gives away;
What death seems to conquer,
Thanksgiving beholds as set free with everlasting life.

So Thanksgiving will abide,—
The Thanksgiving which is national custom;
The Thanksgiving which is family celebration;
And the Thanksgiving of the Heart.

But the greatest of these is the Thanksgiving of the Heart.

Old Man—or Ambassador?

by J. Carter Swaim*

Religious educators may not be ministers of the Church, but they can have the higher rank of ambassadors—of Christ! Is this what Paul was saying of himself in his short letter to Philemon?

THE LETTER to Philemon deserves a good deal more study and attention than it has received in the Christian Church. At a number of points it becomes clearer when read in the Revised Standard Version. Let us hope that the new translation will help to increase popular acquaintance with this seemingly casual document which turns out, upon closer examination, to be at once a remarkable illustration of Christian tactfulness and a radical attack upon the institution of slavery.

One of the most interesting differences from the King James Version occurs in verse 9. The seventeenth century translation has "Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ." RSV reads: "yet for love's sake I prefer to appeal to you—I, Paul, an ambassador and now a prisoner for Christ Jesus." Of the several variations within that single verse, space permits comment here on but a single one. Is the author plaintively referring to himself as an old man, or is he proudly styling himself envoy of the Eternal?

"Aged" and "ambassador" do not look or sound alike in English, but in Greek they are almost identical. *MURAL* and *NEURAL* are two English words which look and sound somewhat alike, are easily confused when written out in longhand, and yet are very far apart in meaning. There is even less difference between the Greek words for "aged" and "ambassador." For 1400 years, all editions of the Bible which anywhere existed had to be written out by hand—printing was not invented until around 1453. Copyists sometimes made mistakes, and the translators of RSV accept the judg-

ment of those scholars who believe that what Paul originally wrote was "ambassador" rather than "aged."

When textual evidence is inconclusive—as in this case—the matter has to be resolved on the basis of logic. Certain arguments could be advanced for either reading here. Attention could be called to what Christianity has done for the elderly. One who had wide experience of life said: "The devil has no happy old people," and it is notable in any community that its alert and charming aged are usually those within the church. It could then be contended that "Paul the aged" is in harmony with the whole tenor of this appeal to a slave-owner.

The Apostle is seeking to arouse in him sympathetic consideration. What better calculated to do this than mention of his own condition? After a life of unexampled labor and suffering he is now advanced in years and is in jail. An insurance company quotes the saying attributed to Voltaire: "A boy's misery is of interest to his mother; a young man's misery is of interest to his wife; but an old man's misery is of interest to nobody." Paul does not believe that to be the case and is confident that an old man's plight will awaken a cordial response to his appeal on behalf of a runaway slave.

Paul was not, however, given to playing up his own situation in order to awaken sympathy; it is for the sake of Christ and His Cross that he urges men to do right. If then we adopt the reading "ambassador," Paul is here saying that his request is not simply an appeal from man to man but that behind it there is the authority of the Most High. Even though in jail, he writes as a representative of the King of kings.

Some suppose that the air of authority implied by this is not appro-

priate to a letter of this character nor in harmony with its whole tone of humble entreaty. On the other hand, in Ephesians 6: 20, Paul does unmistakably refer to himself as "an ambassador in chains" (the latter probably alluding to a manacle or handcuff by which he was bound to his guard, rather than a fetter). He had also written to the Corinthians: "we are ambassadors for Christ" (II Corinthians 5: 20).

It is therefore quite in keeping with Paul's consistent estimate of his apostleship that he should in the letter to Philemon emphasize his rank as minister plenipotentiary. An ambassador is the personal representative of the head of a government, and derives his authority from that head. So Paul, as a minister of Christ's Kingdom, says of his Gospel: "I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ" (Galatians 1: 12). An ambassador does not seek honor for himself but only for the Kingdom he serves, and Paul writes of Christ: "to him be the glory for ever and ever."

The sending of ambassadors always implies an era of peace; when hostilities threaten between nations, the first act of enmity is to dismiss the ambassador. The New Testament teaches that Christ "is our peace . . . he came and preached peace to you who were far off and to those who were near" (Ephesians 2: 14, 17). God's dealings with us are not in hostility or violence, and of this peaceful approach Paul is a herald; God said, "he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel" (Acts 9: 15).

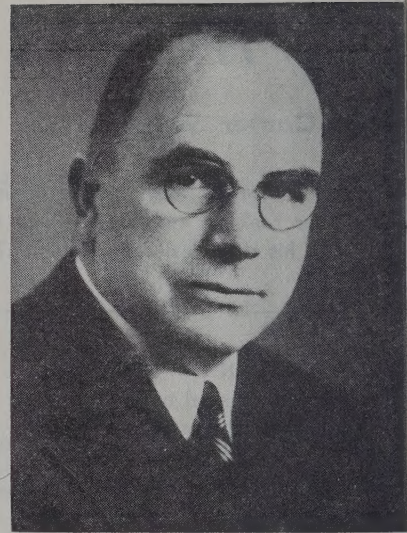
If Paul was an ambassador, he wanted all God's people to have the same high sense of mission; he hoped that Agrippa and "all who hear me this day might become such as I am—except for these chains" (Acts 26: 29). To be an ambassador for Christ is a far higher privilege and distinction than being an ambassador for one of the kingdoms of the world. William Carey, missionary to India, regretted it when his son left the mission field to go into government service. "My son Felix," he said, "has shrivelled from a missionary into an ambassador." What a life it gives to life to know that each of us, like Paul, is Christ's ambassador!

*Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

From Amsterdam to Class Room

by G. Bromley Oxnam

The ecumenical idea is already permeating the program of Christian education. It is taught in the courses in missionary education in which the Christian churches of other lands are studied through common materials by people of many denominations. It comes into the preparation for church membership where young people learn that they are joining the Christian community not only of their local churches but also of the Church Universal. It is considered reverently in worship services which dwell upon God as the Father of all peoples. It is expressed in action by inter-church and inter-racial groups of young people who labor with their hands in service to those of other communities and other nations. In this article a leader of the World Council of Churches indicates how the ecumenical idea can become potent in the emotional experience of young Christians through the deepest religious practices of the church and home.



Bishop G. Bromley Oxnam

ECUMENICAL is a big word. It stands for a big idea. An Assembly at Amsterdam, and a Central Committee at Chichester, are essential if we would establish a World Council of Churches. But more than the pageantry of the processions, the spiritual ecstasy of the devotionals and the erudition of the discussions, is required if the ecumenical idea is to be understood by the children and young people today who will be the Church of tomorrow.

It is to religious education that we must turn if ecumenicity is to be changed from a word difficult to pronounce to a practice at once co-operative and creative. The idea must permeate the teaching and practice of the church. It must live in the hamlet, the home, the heart. This is basically an educational task.

Ecumenical content can be put into the most sacred service of the church, the Sacrament of Holy Communion. True enough, it is there; but how many children and young people know it? When next a boy or girl receives communion and hears the words of institution: "The Lord Jesus the same night in which he was betrayed took bread . . ." and after a time receives the elements, does he sense The Presence; does he see in the sacred symbols a broken body and a life given for us? Of course! He has been taught that the ultimate became intimate, the Word became flesh and dwelt among us. Christ is present.

But does this young person also sense in the communion service the

presence of that unbroken and universal fellowship that is the Church? In the Sacrament do the Amsterdam figures—some in gorgeous vestments, others in the simple, significant uniform of the Salvation Army—come alive not alone in the color and the glory of a procession in the Nieuw Kirke but also in their home environments? Does the boy or girl know that Metropolitan Jacob, far away in Travancore, India, will be reading a similar ritual and the people receive similar symbols? That at Canterbury the very words will be read as the blessed bread and wine are received? That in Frankfurt, Martin Niemöller, a modern prisoner of the Lord, brings his people to Communion, just as in the lovely Lal Bagh Church in Lucknow, the girls of the Isabella Thoburn College receive communion with their distinguished President Sara Chakko kneeling beside them? And that in far-off Edessa, in accordance with the practice of the Greek Church, the brilliant and devoted Metropolitan Panteleimon likewise shares in communion?

These persons were at Amsterdam, but the true significance of their presence, the ecumenical significance of the sacrament, await the dedicated talent of the persons who prepare curriculum material, and the teachers who lift up the minds, as well as the hearts, of little ones. Through religious education every youth who receives the bread and wine of Holy Communion may experience both the Presence of Our

Bishop Oxnam, who has charge of the New York Area of The Methodist Church, is one of the Presidents of the World Council of Churches. He has been giving intensive effort, since the Amsterdam Assembly, to the education of the entire Methodist ministry in the meaning and significance of the Christian fellowship throughout the world.

Lord and the presence of all in fellowship divine.

Similarly, in the home, grace before meals might become a means of enriching world-wide fellowship and thereby contribute to the ecumenical idea. Has content been put into the words "Our Father"? Is every child alerted to the joys and sorrows, the privileges and the hunger of the children of the world when mother or father repeat the Blessing and say "Our Father"? When the mother in the home sings, "Joyful, joyful, we adore Thee," does the child become immediately aware of the Eternal in our daily life? When the father witnesses to the ecumenical spirit in his own home, is he not bringing the child understanding of the greater home to which all of us belong?

In the matter of social conflicts it is a religious educational job that we confront. Amsterdam properly condemned segregation and declared, "It is intolerable that anyone should be excluded because of his race or color from any Christian place of worship." But resolutions at an As-

sembly are but the beginning. Deep-rooted prejudices and shackling fears are not removed by declarations. Such tasks involve teaching, and the practices that confirm teaching.

"We intend to stay together," declares the Message to the Churches. The cohesive force required by unity must be created in church school

classes, and in the teachings of the home.

All of this is simply to suggest that the best of our religious educational leaders must consider now the preparation of the curriculum necessary to permeate the worship, teaching, and service of the church with the ecumenical spirit and ideal.

the lookout for new members or leaders.

Information about each member is put in a card file for ready reference when a telephone call is to be made to the church member. The minister and his assistant and the church secretary keep an alphabetized notebook of church members and addresses. This is invaluable for calling and for selecting people for service on various boards and committees.

Soon after joining, new members are assigned sponsors who invite them to all activities for their age groups. Sponsors are assigned on the basis of some common bond of fellowship, such as similar vocational background or similar interests. An annual reception for new members is held in May, with officers of the various church boards assigned to bring new members and spend the evening with them, seeing that they meet others. The Deacons give new member-certificates to those who join at times other than Easter. Officers of the church boards deliver the certificates to those joining at Easter, prior to bringing the new members to the annual reception.

A new family in the church reported on the information blank that the parents had been active in the

A Place for Every Member

How a large church puts its members to work

by Robert H. Scanland*

DO NEW MEMBERS feel at home in your church? Do they feel that they have a special responsibility by virtue of their church membership? How can a church that is trying to reach out to all who need its ministry make sure that every new member is vitally concerned and interested in the total program of the church and serving as a leader wherever qualified?

The Webster Groves, Missouri, Presbyterian Church, with a growing membership of 2200 and a church school enrollment of 1400, has given a great deal of thought and planning to answering these questions.

First, the minister, Dr. Harry T. Scherer, who has served the church for thirteen years, makes sure that he gets around to visit every new family to make their acquaintance. He prides himself on knowing most of the men in the church by name. The Director of Religious Education spends his afternoons calling on members of the church to get acquainted with parents and children. At least every other year the minister and his assistant call on every family in an intensive effort that is completed in a two or three week period. All new or changing interests and activities of individual members are noted after these visits.

New members fill out an application for membership. This inquires about past experience in other

churches and includes a check list of all activities of the church which might be of interest to the new member at time of joining or at a later date. The application blanks with the activity check list are kept in the office of the Director of Religious Education. He then gives relevant information to the choir director, church school officers, Scout leaders, deaconesses, Couples Club hospitality chairmen, womens' organizations, dramatic groups, youth groups and any others who are on



William Buckles

We signed a man and his wife to teach a class of juniors.

*Director of Christian Education, Webster Groves Presbyterian Church, Webster Groves, Missouri.

sponsorship of youth programs in their former church. We assigned as their sponsors a couple long active as youth group sponsors in our church. The result was that the new couple became active youth sponsors although they had belonged to our church for only a year.

A mother with grown children indicated on the new member application a long record of social group work. She is now preparing to be the counsellor for a college age group in the church.

A young married school teacher mentioned athletics as an interest and is now in training to instruct in crafts and swimming in our vacation day camp for primary and junior children.

A business executive was asked to be a Scout leader, but felt he did not have regular free time. However, we signed him up as our Church Athletic League representative, where he is doing a fine piece of work organizing our boys', girls' and men's athletic teams.

A young married business woman stated she would be free for service a few months after joining. Prompt follow up, with the knowledge she had been a teacher of beginner children, has given her a permanent assignment in our Beginners Department.

A man and his wife said they had been teachers, so we signed them up to teach a class of juniors together. They are doing a remarkable job as a teaching team. We have done this in several instances, knowing that if man and wife work together their interest is greater and more lasting than if they have different jobs.

Men of the church are enrolled as members of the local Council of Presbyterian Men. They are given a choice of one of four committees on which to serve: Stewardship, Faith and Life, Outreach, and Fellowship. Under these headings are such projects as church financial program, aspects of the Christian education program, evangelistic calling, missionary education and social action, church and family life, new member sponsorship, inactive member calling.

Much of the recruiting of men and women for jobs in and for the church program is done by key laymen and lay women serving as church school officers and officers of

the various church boards and organizations.

It is very easy in any church for a small group of people to be overworked while many others do nothing but attend the public services occasionally. It takes more effort and organization to enlist a larger number of active workers, but it is well worth it in terms of what active participation in church service can mean to individuals as well as of the values to the church of new talents dedicated to its ongoing program.

Check List of Activities

THE FOLLOWING is a suggested list of activities through which the program of religious education is carried on. It may be used as a check list for recording individual interests and abilities which people are willing to use for the church school, if needed.

Church School Leadership

Type of Service

General Superintendent or Assistant Superintendent	
Departmental Superintendent	
Supervisor or Helping Teacher	
Teacher	Story Teller
Assistant Teacher	Secretary
Substitute Teacher	Treasurer
Worship Leader	Pianist
	Choir Leader

For Which Group?

Home Dept.....	Nursery Dept.....
Primary Dept.....	Junior Dept.....
Junior High Dept.....	Senior High.....
Youth Division.....	College Students.....
Young Adults.....	Parents' Groups.....
Older Adults	
Nursery During Church Hour.....	
Vacation Church School	
Mid-week Clubs	
Boy Scouts	Girl Scouts

Cub Scouts	Brownies
Camp Fire Girls	
Outpost Sunday School	

Services

Typing	Using Car
Mimeographing	Catering
Publicity	Waiting Table
Corresponding	Hostessing
Telephoning.....	Repairing Equipment.....
Home Visitation.....	Manual Labor.....
Social Work	Nursing

Special Skills or Interests

Projected Visual Aids....	Photography....
Art; Poster Making....	
Dramatics: Directions....	Participation....
Recreation....	Folk Games....
Athletics....	
Interior Decoration....	
Flower Arrangement....	
Crafts....	Creative Activities....
Radio....	Wire Recording....
Discussion Leader....	Public Speaking....
Book Reviews....	

Subject Interests

Missions....	International Relations....
Industrial Relations....	Social Action....
Intergroup Relations....	Citizenship....
Community Welfare....	Nature Lore....
Family Life....	Bible Study....
Personal Evangelism....	Stewardship....
Great Books....	

Music

Choir....	Song Leader....
Solo....	Instrument....
Directing Choirs:	Children....
Youth....	Adults....
Directing Orchestra....	

What check list does your church use? The *Journal* would be interested in receiving copies of lists used in various churches. What form have you found to bring the best results? Are there special safeguards that should be mentioned? These lists will be turned over to the Department of Church School Administration of the International Council of Religious Education for possible refinement of lists now in use.

How to Use This Issue of the Journal

1. **A report on Mr. Scanland's article** on page 5 in your Board of Education will stimulate thought on your own church's methods for enlisting new workers. Also interesting to the Board are articles on pages 10 and 15.
2. **Call the attention of your youth leaders** to the story of the UCYM social education seminars on page 7 and to the inspiring achievements of the Parshad scholarship winners on page 9.
3. **Whet the appetites** of your leaders for further training, by urging them to read Chapter VIII of the McMaster Serial and the report of a demonstration school on page 13.
4. **For teachers' meetings**, use the article on drama as a teaching method on page 16. A report on Bishop Oxnam's article, too, would be an excellent way to awaken interest in the World Council of Christian Education Convention in Toronto next summer. (Announcement, page 36).
5. **Don't forget** to include the *Journal* in your Christmas gift ideas—for friends in other churches as well as your own. It's a fine way to convince them of your continuing interest in their Christian work.

Christian Youth See for Themselves

An exciting and realistic program of leadership training in social education is carried on through the U C Y M.

by Robert Tesdell*

ON MARCH 1, 1945, the day that President Roosevelt made his last speech before Congress, 25 delegated Christian young people and adult leaders descended on Washington for the first United Christian Youth Movement Social Education Seminar. For the next three days the group traveled through a busy schedule. They conferred with congressmen and senators, visited the Senate and House chambers to watch the lawmakers at work, and met with administrative officials in several government departments. They also had discussions with church representatives in Washington about Christian values at stake in current legislative debates.

The last day was given to a consideration of the kinds of action Christian youth groups can take. Summarizing these, the group drew up a set of recommendations to denominational youth fellowships and interdenominational Christian youth councils across the country.

"Congressmen Are Human" was the title of a magazine article written by one of the delegates as a result of his experience. During those few days well-known political figures had stepped out from behind the headlines to become real people. Some had shown themselves to be highly competent men, earnestly following what they thought to be right. Others seemed to have fewer qualifications, or were working for limited groups instead of the common good. In any case, here was one group of Christian youth leaders who would never again lump all congressmen together as "those crooked politicians down in Washington."

*Director of Social Action, United Christian Youth Movement, administered by the International Council of Religious Education, Chicago, Illinois.

What do you mean—social education?

That original experiment has been followed by many other "go and see" seminars. The proportion of delegates is about one adult to four young people. The adults are those who have responsibility for youth groups either in a local church or at some other level. Delegates are selected by national denominational offices, interdenominational youth agencies, and state Christian youth councils. Many are chosen because of official responsibilities they hold within their own groups, and are commissioned to write magazine articles, make speeches and help formulate new programs as a result of their experiences.

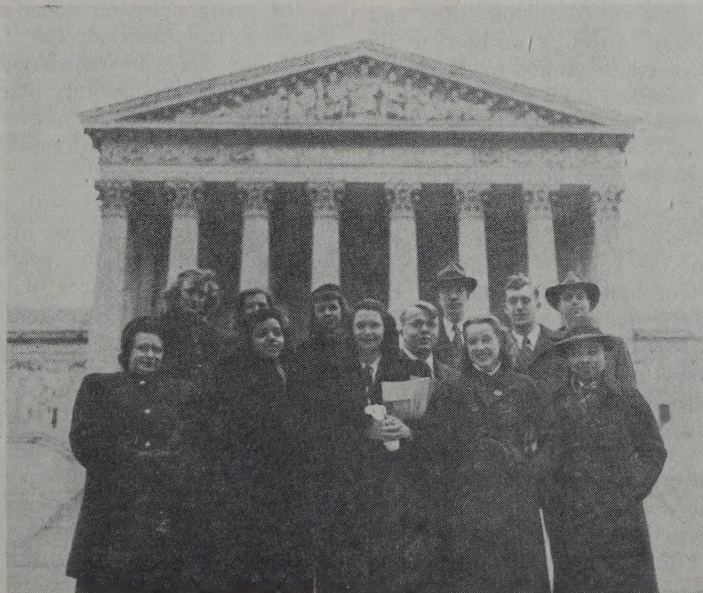
Local church youth groups and Christian youth councils in thousands of communities over the country are taking an active interest in building a more Christian society.

The task of developing programs to express this interest requires more than good will and an earnest desire to help. Leaders must have realistic insight into the actual situations they are trying to work with. What is more important, they need opportunities to share the thinking of other Christian leaders to make their programs of social action as Christian as possible.

What kinds of problems are there?

The field-study method is applied in many interesting ways for different areas of social action. *Race relations seminars*, for instance, are held in metropolitan areas where there are opportunities to study the effects of prejudice on different minority groups. In Chicago the group visits the "black belt" to observe housing conditions and to talk with Negro leaders and social workers about employment, housing and the social restrictions under which Negroes still live. Also included in the schedule are visits to the Mexican section, Chinatown, and other *minority neighborhoods*.

Conferences in the offices of various agencies working in the field of intergroup relations give a wide



Descent on Washington: Part of a Social Education Seminar before the Supreme Court Building.

picture of what is being done and the kinds of printed materials and audio-visual aids that are available to local groups. As in the other types of seminars, one evening is spent with a Christian minister or theological professor to talk about the basic Christian issues involved in the problems being studied. The final day is always given over to discussion of practical projects for use by local groups.

At first the whole field of *interfaith relations* was also included with the race relations seminars, but in recent years we have developed a new pattern of interfaith camps in which young people from different religious and cultural backgrounds learn to understand each other.¹

The first day of an *industrial relations seminar* the young people visit one or more factories to get the "feel" of the industrial situation in which laboring people work and under which labor and management try to work out their differences. The factory visits usually include a talk with management representatives and a visit to the local union hall near-by. On the following days conferences are held in the offices of national and international management and labor groups to dig into some of the broader problems that are involved in modern industrial relations. In talks with church leaders they learn what has been done in the past by the church in the whole field of economic life, and what kinds of things can be done by Christian youth groups to develop a more informed and responsible citizenship in this field.

What is our stake in the UN?

The most popular seminars have been those held concerning the work of the United Nations in New York. For at least two days of the five-day period the group makes the trip out to Lake Success or Flushing Meadows to observe actual sessions of the United Nations Assembly, its committees, or the major Councils of the UN. The Security Council usually offers a lively debate reflecting the deep difficulties involved in trying to harmonize national sovereignties in the political realm, while the Economic and Social Council



Looking over the UN: Some of the Seminar members run out between sessions of the United Nations to get their pictures taken.

gives a more encouraging picture of the many-sided activities of UN agencies working on constructive projects in many parts of the world.

One of the most interesting sessions is the morning the group spends at the New York headquarters of the U. S. Mission to the United Nations. Here they learn how groups in every part of the nation can make their influence felt on the action taken by our U. N. delegates. This is always a sobering experience as the youth delegates come to realize the key position the United States now holds in international affairs and the responsibility placed on every citizen to become much better informed on a wide variety of world problems.

To learn how local youth groups can become more effective in building the foundations for peace, the seminar visits the offices of several voluntary organizations working in the field, including the Federal Council of Churches, World Council of Christian Education, Church World Service, and World Council of Churches. As in the race relations seminars, most delegates are surprised at the wealth of material that is available in slides, film strips, movies, recordings, and printed literature.

What about overlapping problems?

Last year we experimented with

two seminars dealing with several fields of social action at the same time, in order to show some of the interrelationships of social problems. An example was the seminar held in Atlanta, Georgia, with an interracial group from five Southern states living on the campuses of Morehouse and Clark Universities. Since Atlanta is the center for many civic organizations of the South, it was possible to study race relations, industrial relations, political life, and other aspects of the present day South to see how each problem affects the other, and how the church in the South can help to find solutions.

A Detroit seminar was planned as a social action workshop, especially for young people who are social action chairmen of their denominational youth fellowships or of state youth councils. Detroit offers a wealth of material for the study of race relations, industrial relations, and the political life of a large city situated in a predominately agricultural state.

Can we have a seminar at home?

The experiences described above are, of course, open to a relatively small group of young people who are able to get away from school for several days and who are appointed by the proper agencies. It is now hoped that many local communities

¹See "Adventure in Understanding" in the January 1949 *International Journal*.

will want to hold local seminars on city or state government, race relations, interfaith understanding, industrial relations, or other social problems, using the same general method. The UCYM has tried to give assistance wherever the initiative has come from a local community to set up one of these seminars.

Among the most valuable local meetings so far have been the World Order Institutes. These sometimes bring in a hundred or two hundred young people for an all day Saturday meeting, with experts called in from near-by colleges and church organizations. These include not only informational and inspirational speeches, but working sessions in which the youth delegates consider such problems as world organization, world relief and reconstruction, youth and missions, and education for world citizenship.

What are the values of these seminars?

Over its four year history, the program of seminars has shown its value in many ways. Most important, perhaps, is the advantage of the first-hand look. Even though a young person may have been reading the newspapers regularly and writing to his Congressman, he may find the actual legislative situation quite different from what he had supposed. He will be able to give much more realistic leadership to his own group when there are legislative opinions to be expressed. The earnest young person working for better race relations may find that the actual problems faced by minority groups are very different from what he had thought. In every field the problems are seen to be more complex than they appear on the surface. Delegates usually leave the seminars thinking less of the struggle between the "good" people and the "bad," but more of the kind of cooperative thinking all of us will have to do in working out the problems in which we are caught.

The seminar often offers the first opportunity a young person has had to consider social issues in the light of central Christian teachings and the deepest personal and social values.

The influence these seminars have on the people we talk with—public officials, management and labor

leaders, and organizational executives—may be one of the most important by-products of our work. Many officials are so beset with selfish pleas and pressures that it is almost a new experience for them to sit down and talk about their work in terms of Christian principles and broader human values. The fact that so many religious and other civic groups representing the public interest have started coming to Washington in recent years is having a healthy effect on the thinking of Congressmen. For great numbers of city mayors, police chiefs, and park commissioners in the local community, however, as well as state legislators and administrative officials, public interest still seems to be

confined to election time.

This close contact with people who are shaping policies also gives the delegates a new confidence that the "little" people who walk the streets of their own home towns can and should have more of a voice in public affairs. The responsibilities which democratic society places on individual citizens are growing every year. Even greater are the responsibilities of Christians in a day when our basic world problems are increasingly recognized as spiritual problems at their roots. If Christian young people can get the information and experience that will enable them to work realistically for a Christian society, we have reason to look forward to a better future.

Youth Leaders Learn to Serve

The past winners of Parshad Youth Week Awards are already living up to the confidence placed in them

by Constance Moon*

THE CANDLES were blown out . . . three busloads of singing young people pulled away from the church . . . the lovely bouquets were sent to cheer someone who was ill . . . a printed program left on a table brought echoes of a governor's address of welcome, strains of music, and memories of the intense words of thanks of a boy and a girl as they accepted important awards.

The Parshad Award Dinner was over.

This was the fifth time that outstanding Christian young people had been honored for their exceptional service in their church and community by receiving Parshad Scholarships. Awarded through the United Christian Youth Movement by Mr. and Mrs. Alfred H. Avery, of Malden, Massachusetts, the scholarships annually give a top-ranking boy and girl \$400 a year for four years. To winners in the various regions, awards valued at \$250 yearly make college training possible. This year's

national winners were George Lewis, Presbyterian U. S. A., of Hersman, Illinois, and Elizabeth Jane Clary, Disciples of Christ, of Wilmington, Ohio.

And after the celebration in their honor, what becomes of these outstanding young people?

Some of them become leaders on the college campuses of their choice. A few reach remarkable heights even during the time they are in school. One has just been elected to the office of national chairman of the United Christian Youth Movement.

William Barrick, son of Mr. and Mrs. E. T. Barrick, of Enid, Oklahoma, was a national winner in the Parshad Youth Week Scholarship Contest for 1948. He is studying for the ministry at Phillips University in Enid. Bill is a former president of the Enid Christian Youth Council and of his local Methodist Youth Fellowship. He was also president of his sub-district Methodist Youth Fellowship and served on the planning council of the Rocky Mountain Regional UCYM Conference. Bill was chosen for the high honor of the

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chairmanship because delegates recognized his fine Christian service.

Alice Crook, who was 1947 winner for the Central Region, spent the summer in England and Europe with a caravan team of Disciples of Christ young people. The letters she wrote back told of inspiring and thrilling experiences which she was having with the caravan. Alice is a student this winter at Bethany College, Bethany, West Virginia.

Cynthia M. Smith, of Boston, Massachusetts, has been appointed by the American Board of the Congregational Christian Churches for a three year term as teacher of English and the Bible in Baika Junior College, Osaka, Japan. Cynthia was a national winner of the Parshad Youth Week Awards in 1945 and graduated last June from Mt. Holyoke College in South Hadley, Massachusetts, where she was elected to Phi Beta Kappa. She is realizing a desire to go into Christian work and has been training herself for this opportunity during her college studies. Cynthia was very active in her local church and in her denomination while she lived in Olympia, Washington.

A 1946 winner of the Southwestern Region, William Howland, is a student at Phillips University in Enid, Oklahoma, now in his senior year. Shortly after he became a Parshad winner, Bill was elected national president of the Christian Youth Fellowship (Disciples of Christ) and is still a national officer in his denomination. He is continuing the fine Christian service which was recognized with a scholarship in 1946.

Other winners, now studying for even greater Christian service include: Lewis Mudge, at Princeton; Imogene Young, at Southern Methodist University; Rhodes Thompson, at Texas Christian University; and Charlene Schick, at Oklahoma A & M College.

Young people who desire a college education and who are giving Christian leadership in their churches and communities are encouraged to enter the contest for 1950. Entries must be in the hands of local judges by Youth Week, January 29 to February 5, 1950. Details may be obtained by writing to the United Christian Youth Movement, 206 South Michigan, Chicago 4, Illinois.

What Our Mission Survey Showed

by K. Logan Barnes*

By this time seventy-five National Christian Teaching Missions have been held in as many communities in the United States. Their effects are being felt in increased accessions to church membership and in community cooperation. According to the pattern of the mission, the churches unite in an initial community-wide census to find unchurched persons. Each local church invites in a Guest Leader who directs the members of that church in their share of the survey, in the self-study program, and in making plans to reach the persons on their "responsibility list." Dr. Barnes tells of the findings of the survey taken in Youngstown and their effect on the churches in that city.

BEFORE ME lies the Scrap Book of the Federated Churches of Youngstown and vicinity, describing the National Christian Teaching Mission of March, 1949. The opening activity of the Mission was the city-wide census. In Youngstown 3,500 visitors were recruited from 100 churches to visit 161,000 people. Never before had so many churches joined together in such a drive. Included were many churches which do not ordinarily cooperate with others.

The Mission made a terrific impact upon the city, arousing the consciences of many who had been slumbering undisturbed for many years. The sight of so many Protestant churches working together stirred the city to a new interest in religion and showed a Protestant aggressiveness that had long been dormant and forgotten.

The success of the survey was assured by the full and complete coverage furnished by the town's only newspaper, *The Vindicator*. This paper published a full page in the Rotogravure Section one week, and a full page the Saturday before the survey, together with daily news articles about the Campaign, with pictures to keep people informed and prepared. In three issues of *The Vindicator* forms appeared to be filled out and pinned on the doors by those who could not be home on the Sunday of the survey. Although a few

churches failed to fulfill their complete obligations to cover their districts, nine out of ten homes were visited, making the survey the most complete in the history of the town. It is doubtful if this could have been accomplished without the excellent help from the newspaper.

Another factor that helped make the census complete, was the cooperation of the Roman Catholic Bishop, who instructed all his people to cooperate fully in answering questions. This created a fine feeling of good will between workers and people. Great credit should also be given to Dr. Harvey E. Holt, Executive Secretary of the Federated Churches and his staff for engineering the project and making ample preparations for it.

A Disciples' Church (800) received 130 cards as its evangelistic responsibility and made initial calls on all prospects. Those who seemed promising were revisited. Although vacation time brought a temporary lull in the Fellowship Evangelism Program, eighteen were received into the church and a fresh vigor was imparted to the church school, which averaged 175 per Sunday in 1948 and 216 in 1949. The same improvement is manifested this Fall in greater interest and attendance.

A larger church (1500) received 300 cards and has so far received 30 new people. I say "so far" because the fallow ground has just been broken and much fellowship cultivation must yet be done.

*Pastor of the Evergreen Presbyterian Church, Youngstown, Ohio.

One pastor from another town told me that it had been three years since his Mission, but he was still reaping the harvest. The pastor of this church reported a new high school class started (he had formerly lacked enough senior high school students to have a class). He summarized the situation as follows: The church is always in a fierce battle with the forces of evil in the world and this Mission enlisted a lot more fighters to help the church. It certainly stepped up the tempo of church life and put a lot of people to work."

Although the initial spade work of preparation was well done, some failed to see the necessity of full organization for prompt follow-up and to lost some of the fruits of the campaign. Some difficulty arose from faulty and indiscriminating information gathered by the canvasser. I discovered that many marked "Presbyterian—no preference" were not eager to rush into the Kingdom. Many were adamant and obdurate in their refusal to answer every invitation; we read that some were not won when Jesus himself visited them on earth.

No church found unreached children in such numbers that new building space was immediately necessary to care for them. Although there were a few new classes organized, most churches were able to

take care of the newcomers. The self-study did reveal some gaps in organization and provide a comprehensive over-all picture of what a complete program should be, and how our job should be done.

The largest reservoir of children is in the beginners and nursery departments. From the City Department of Education, I filled in the picture with the following statistics:

BIRTHS IN YOUNGSTOWN				
1940	1941	1942	1943	1944
3,857	4,135	4,896	4,680	4,199
1945	1946	1947	1948	
4,288	5,590	6,519	6,154	

The largest increase in births has taken place since the close of the war. If conditions remain good and wages keep up this strong upward trend in the population will probably continue.

During the depression of the thirties we had in our schools 36,000 students. We now have only 24,000, but are beginning to feel the incoming tide of war babies in kindergarten and the greatest enrollment is still to come. 1947, with its 6,519 births, was an all time high. These children will reach our nursery departments in 1951. From then on we will need much more space for beginner and primary departments.

In our own church, we plan to add a story to our North Wing in 1950, to care adequately for these



Lloyd S. Jones

In Youngstown 3500 people were recruited to visit the homes of the city.

departments. On advice of modern planners, we will divide large rooms by moveable partitions, such as the new accordion doors. Any desired part of the rooms may be used separately, or the unit can be used as a whole. Since Sunday school space is so expensive today, it must be capable of multi-purpose use to justify its cost.

Several large churches discovered so many aged and shut-in persons that they were obliged to enlarge their home department service. The strongest and most immediately promising group in most churches today is that of the "young adults" who have had a new interest in religion since the war. They are the most capable of doing Visitation Evangelism and should attract large numbers to their own age group. Mixed classes for adults of all ages are very popular and promise most significant gains.

This Mission fitted in providentially with our Presbyterian "New Life Movement," now in its third year, and with the programs of many other denominations. It furnished a valuable technique to implement the great nation-wide, interdenominational evangelistic effort begun this fall. Such training is valuable to the church for all time as it seeks to fulfill with new earnestness its ancient mission, "Go ye therefore . . . and teach all nations."



Lloyd S. Jones

Census takers bring their reports to headquarters, where responsibility lists are made up.

Help From Outside

by Vernon McMaster*

The Rev. Mr. Vinton never allowed the teachers of his church school to forget that they still had a lot to learn about their jobs. Some had taken his course on teaching methods the previous spring and they all got many good ideas at the monthly meeting of the teachers and officers. But Mr. Vinton saw to it also that they had a chance to get additional training from specialists outside the church.

MR. VINTON began going to meetings of the local Council of Religious Education as soon as he came to the city to take the church of which he was now minister. When the leaders of the Council noticed his interest he was put on various committees and entered wholeheartedly into all the activities of the Council. It soon became evident, however, that his chief interest was in the training of leaders.

During the first year he enrolled in the long term community leadership school, which met weekly for twelve weeks. However, he had had enough previous training in education to be disappointed by the formality of the courses given. Apparently the Dean and faculty had never thought of using in their own classes the newer techniques of teaching about which some of them taught.

At a spring meeting of the Leadership Education Committee of the Council he raised serious questions about the way the courses were presented. He seemed so intelligent about the whole matter that at the annual meeting he was elected chairman of the Committee on Leadership Education. The chief task of this committee was planning the Community Leadership School for the following year.

Though the dates set for the school were six months off, he began to gather a good working committee and make plans. Long before the time came for the school's opening, a fine program had been arranged. Outstanding local ministers, denominational area leaders and educators had

been engaged to teach the courses. One national religious education leader had agreed to speak to the general assembly of the school on one evening when a field engagement brought him to the city. Mr. Vinton had a good publicity agent on his committee and she took full advantage of the opportunities for city-wide publicity through newspapers, radio and churches. Soon the whole city was talking about the school and no one was surprised that there was an unusually large enrollment.

Naturally Mr. Vinton wanted his own teachers to attend the school. He imparted his enthusiasm to George Barclay, the superintendent, and George got to work on the teachers and officers. He arranged for cars to take them to and from the downtown church where the school was held. As a result, seven of the officers and teachers enrolled for courses.

They talked over beforehand what they should take. The women in the younger children's division all wanted to go to the same class, but Mr. Vinton persuaded them to take a variety of courses. "Some of you should take the fundamental course on 'How People Learn,'" he said, "but the others ought to take specialization courses. Then you will all have something to share when you report to the teachers' meeting after the school is over."

"What do you mean, report?" asked Ida Williams suspiciously.

"We'll do a lot better work if we realize that we have to report on what we've learned in our classes," replied Mr. Vinton. "And think of how much we can all teach each other."

"I'm beginning to realize that

school hasn't changed a bit since I was in college," said Frank Nordyke. "Somewhere or other there is either a report or an examination attached to it!"

"Oh, this is a real school," agreed Mr. Vinton with a smile. "You'll have to take notes and join in the discussions and read books outside. You'll soon remember how it is done."

"I'm going to take the specialization course on nursery work," announced Ida. "I don't always know what you people who were in Mr. Vinton's class last year are talking about and I want to catch up with you and also get the latest ideas on how to teach babies."

"What I want to know," said Sue Powell, who had the third and fourth grades, "is what Bible stories are suitable for children. Some of those Old Testament stories are gorgeous as stories, but they don't sound appropriate to teach children—David and Goliath, for instance, or Abraham sacrificing Isaac."

"That's something I can't understand," confessed Henry Potter. "When I was a boy, my mother read all the Bible stories to me, even the wild ones in the Book of Daniel. I don't believe they had any bad effect on me. I've never been particularly bloodthirsty as a result. And the stories never colored my ideas about God. In fact, I don't believe I ever thought the God they talked about was the real God. I don't see the reason for all this fuss about reading or telling them to children."

"That's the natural reaction of all adults," replied Mr. Vinton quickly. "I had much the same experience as Henry. But the people who work with small children tell us that we are mistaken if we believe that we were not affected by those Bible stories. I believe we ought to trust their judgment rather than our own."

"Perhaps it's better to cut down the number of stories we tell," said Dorothy Kean, teacher of the first and second grades. "Then we will try harder to get all the meat out of the ones we can use. I think we often confuse small children with too many different stories."

"All right," said Henry, "I stand fully corrected! Perhaps Sue will be able to go into details about the evils of some of the stories when she reports. I've signed up for the background course on the Bible. It won't

*Archdeacon of Montgomery, Alabama.

help me directly in my classwork, but I certainly need to know more about the Bible.”

Most of the seven were regular in their attendance at the Leadership School. They found the school stimulating in the interdenominational fellowship it offered. They grew to appreciate the viewpoint of the Methodists, Baptists, Presbyterians, Lutherans, Episcopalians, Congregationalists, and others represented in the enrollment. They discovered, too, that their own problems were common to the teachers in all church schools. This helped them to overcome any sense of being alone with their teaching problems. Their attendance at the school was a wholesome experience in every way.

They often talked about these experiences as they rode home together after the sessions. Yet it was only when they gave their reports at the teachers' meeting that they really appreciated the full significance of what they had been doing. As Mr. Vinton had told them in the beginning, they discovered that even when two or more took the same course they reacted differently.

“What impressed me most,” confessed Sue, as they evaluated the raining school as a whole, “was the way the leaders used the teaching methods they were advocating. The teacher of our class got everybody to talking. She made me feel that I was helping everybody a lot by telling about my experiences. She also made me feel that everything was being done just for my benefit. If I could only do that with the children, I might get somewhere.”

“What struck me was the fun all of us had doing the very things we ask the children to do!” said Jane Peterson. “I would have thought we'd been bored to death. But this just shows that people of all ages learn best through their own activities.”

“I was amazed at that, too,” acknowledged Henry. “It proved that doing things helps even adults learn. And it makes learning so much more interesting. I didn't hear anyone complain about boring lectures. Usually I was surprised when it was time for the class periods to be over.”

“What impressed me,” put in Ida, “was that when it was necessary to give out information, the leaders in

my classes were ready with it. They knew their stuff, if that expression doesn't date me. They spoke from experience, not just passing on to us something that someone had written. It made me realize, though, how important it is for us teachers to be Christians, so we will be able to help our children from actual experience.”

Dorothy spoke about the fellowship of the school: “I got a lot out of the exchanges of experiences with other first and second grade teachers. One of the Presbyterian teachers was

particularly helpful to me. She has had a lot of teaching experience and gave me many good tips.”

“I noticed that, too,” agreed Frank. “It just goes to show that all churches can cooperate, if they will, and help each other.”

As the teachers thus expressed their unqualified approval of the school, Mr. Vinton sat in happy silence. Unwittingly, they were giving him the highest compliment they could have paid him. He had no desire to break the spell.

Tuesday—Demonstration School

by Vesta Towner*

Many attempts have been made to approximate in local churches the values of laboratory or observation schools usually held on a regional basis in summer. Here is an account of an experiment along this line—an observation class for teachers of young children. Similar classes for leaders of older children are sometimes held after school hours. Other adaptations are made to suit local conditions and have been found of great value.

HOW could we give the teachers of nursery and kindergarten classes practical training for their work? They did not attend the evening leadership courses very well, since many of them had small children of their own. Besides, there was little opportunity in such courses to guide teachers in the use of informal procedures with young children.

When it was suggested that laboratory school methods might be used on Sunday morning, there was always objection. “We can't do that in Sunday school. There isn't time; we have only one hour and you need at least two hours for that type of training.” What, then, could be done?

As an experiment, the leadership education department of the Kansas City, Missouri, Council of Churches planned a six-weeks demonstration school last fall for workers with children of pre-school age. Nursery and kindergarten departments were set up on a Sunday-church-school pattern, with sessions each Tuesday

morning. Classrooms with ample floor space were secured in a conveniently located church. Enrollment was limited to fifteen children and twenty adult observers. Visitors were not invited. The adult registration fee was \$2.50. There was no fee for children, but advance registration was required, with an information blank to be filled out by the mother of each child.

How the school was organized

The session with the children was scheduled for the usual church school hour—9:30 to 10:30. For the adults, there was to be a period of planning before the arrival of the children, and an hour and a half of evaluation, discussion, and conference after the session with the children. Textbooks and reference books were provided for out-of-class study in Course 221b—*Teaching in the Nursery Class*, and Course 231b—*Guiding Beginners in Christian Growth*.

The selection of teaching materials for demonstration with the children was no problem. The kindergarten leader used a fall unit from the Closely Graded Kindergarten

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Courses, published jointly by the Disciples of Christ, Northern Baptist, Congregational, and Methodist Churches. Since these courses are used on a cycle plan, the leader chose a unit from the preceding year which would not duplicate the current unit being used in any church. In the nursery department, since most of the observers were using either the nursery course written by Mary Edna Lloyd (Methodist Publishing House) or the one by Eva B. McCallum (Bethany Press), the leader selected seasonal material from both courses, demonstrating on successive days how the material should be used.

Mimeographed announcements and advance registration blanks were mailed to all general church school superintendents in the city. A personal invitation was sent to selected leaders of children. The response was gratifying. For the first time in the history of leadership schools in Kansas City, classes were filled by advance registrations before the opening day. Churches were telephoning to the Council office: "Can you possibly take one more student in the nursery group?" By using small-sized chairs, several more persons were given places in the group.

Special problems in administration

Several problems arose in setting up and administering the school. First, was the problem of equipment. The church in which the school was held had just completed a new educational building, but had not yet secured new equipment. The nursery and kindergarten rooms were spacious and sunny, with french doors opening on a lovely green lawn with shrubs and trees. The chairs were exactly right. A member of the church contributed large blocks, but other suitable play equipment was lacking. So the leaders improvised cupboards and doll beds from orange crates and apple boxes, and borrowed toys, pictures, puzzles, and books from their own churches. Each Monday, the leaders went to the church, dismantled the set-up which had been used on Sunday, and arranged the rooms for the demonstration school. Each Tuesday, at the close of the session, the demonstration school materials were packed away for the next week, and the rooms restored to their usual Sunday morn-

ing status. This was quite a "chore," to say the least, but the leaders believed that providing the right kind of learning environment for children is vitally important.

Another major problem was child care. The director had expected to enroll children living near the church, who could come at 9:30 and leave at 10:30. Actually, most of the children in the group were brought by the student observers. These children had to come early with their mothers, and remain after the close of their own session until "Mommy's class" was over. Obviously, the leaders must give their chief attention to these early children, since "Sunday school begins when the first child arrives." This made it impossible to carry out the planning period as scheduled. At the close of the session, children who had to wait for their mothers were taken to another room for a play period and a mid-morning lunch. An experienced woman was engaged to be in charge of this room, but since she was a stranger to most of the group, it was not a happy situation for either her or the children. The director of the school found it necessary to spend much of her time in this room, helping to keep the children happy.

From this experience, the demonstration school staff learned three things: (a) Definite plans should be worked out well in advance of the opening date of the school to secure the enrolment of children who will be brought for one hour only. (b) Restrict the number of children who must wait for their mothers. (c) Do not engage a caretaker who is unfamiliar with the purposes and program of the children's session. The benefit a child receives in the carefully guided demonstration session may be nullified by his experiences in the after-session. There are two possible solutions to this problem. The caretaker for the children may be a regular member of the observing group in the demonstration session, or several students, in turn, may conduct the additional period as a practice assignment.

A third problem was that of adequate time for discussions. Afternoon sessions were not possible, since family duties made it imperative for most of the students to leave at noon. This problem was solved by

having only five sessions with the children, and using the entire time of the sixth session for discussion of problems relating to the leadership courses. The leaders have agreed that when a similar school is again set up in Kansas City, the first session should be devoted to planning with the student observers and initiating the leadership course, and that the demonstration classes with the children should not start until the second week.

Real values of the learning experience

The values achieved through this school more than compensated for all the difficulties encountered. It was a practical demonstration of what can be done in a short Sunday morning period. Most of the usual Sunday morning conditions were experienced. Sessions were one week apart, not daily as in a laboratory school where a sense of fellowship and belonging can be quickly established. The children were from various parts of the city, many of them strangers to the teacher and to each other, as may happen at promotion time. Typical Sunday morning situations occurred. For example, there was the tiny girl, not quite old enough for nursery class, too timid to leave her mother's side. The observers saw how such a situation might be handled. Throughout all the sessions, the students saw skilled leaders working with little children with love and understanding, and saw children learning from their experiences.

Whenever possible, first-hand experiences were provided for the children. The nursery children were taken outdoors to see the beauty of the brilliantly colored leaves on the trees. They reveled in the gay, fallen leaves, rolling in them, and scuffling through them. They helped the custodian pile them into a big basket. The kindergarten children hung a paper basket of crumbs for the birds on a bush just outside the church door. On another day, these children each brought an apple, an orange, a banana, or a bunch of grapes. Together, they filled a basket with the fruit, which they presented to the church secretary for her and the other "helpers" in the church. In the evaluation periods which followed, one student said: "I see. You believe

that *real* experiences are better for children than just talking about things."

The leaders used some of the student observers as assistants, giving them opportunity for guided practice. There were personal conferences with individual students for the discussion of local church problems. Textbooks were studied in the light of what was happening in the group of children under observation. Altogether, this demonstration school experiment, on a Sunday morning pattern, proved to be a very helpful and practical form of leadership education.

Guidance sheet for observers

A mimeographed sheet with the following directions was given to each of the observers, to guide them in their participation in the school.

**GUIDANCE SHEET FOR OBSERVERS
IN DEMONSTRATION CLASSES**

I. CONSIDER THE CHILDREN

Our primary concern must be that each child shall have normal, happy, helpful experience in his group. He should forget that he is being observed.

II. PLEASE COOPERATE FULLY

1. By removing your hat and coat. Leave them in the cloakroom.
2. Enter the room quietly and be seated in the observers' section.
3. NO TALKING! Please!
4. Do not laugh.
5. Do nothing that will attract the attention of the children. Be as inconspicuous as possible.

**III. IF YOU HAVE BROUGHT
A CHILD**

1. Let him remove his own wraps.
2. Please give him no individual attention or direction in the class, unless the situation demands it.

IV. TAKE NOTES

The leader of the children is working with a definite purpose. If you have a question about procedure, make a note of it and have your question ready for the evaluation period.

V. THE CONFERENCE PERIOD

Your instructor will be glad
(Continued on page 38)

We Discovered Screens

by Margaret O. Becker*

SO you have a problem room!

Well, so did we; but we had three of them: the whole blank space of three different floors! Apparently our building had been constructed just at the time when people had rejected the old Akron Plan but had not yet divorced themselves from a love for big assemblies. The result was a four-story building with three floors left wide open for any type of arrangement. One floor did have sliding, folding partitions along two sides, forming tiny cubicles masked from the rest of the room by dangling curtains perfectly designed to be used by an active child for hiding or swinging.

Each floor had hard walls from which every sound echoed and rebounded, and glossy floor finishes which were a perennial invitation for everyone, even the staff, to slide from entrance door to worship area. No room had a solitary space on which to pin a temporary picture.

Major construction was out of the question because of building costs. The church school registration was soaring. So what to do?

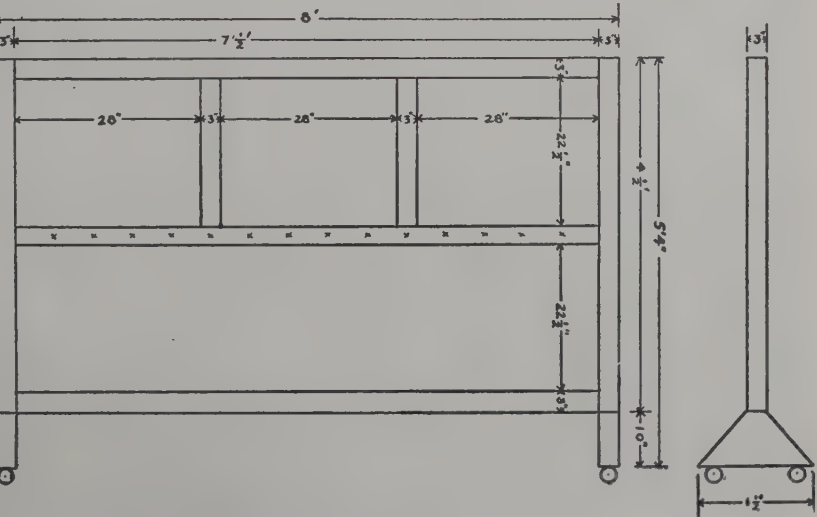
Then we discovered screens. Not the top-heavy three-fold variety, but good solid, flat, 4½ by 8 footers, mounted on heavy casters, and ma-

neuverable as a fine boat.

The specifications called for the flat panel-like body to be made of soft-textured building board, sturdy but hospitable to thumb tacks. This was mounted low in a frame of three-inch wood forming an interesting pattern which in turn strengthened the construction. The mounting was then set on triangular blocks to which casters were attached. After some experimentation it was found that a height of ten inches from the floor was ideal for this whole framework, as it was too low for a child to want to try to crawl under!

The frames were then painted a deep ivory and waxed. Staining would have made them conspicuous, like eyes staring at one around the room. Then the building board was painted on one side to match the walls of the room and on the other side a soft, atmospheric blue gray. In this way we secured double duty decoration. The screens became by turns an inconspicuous part of the wall, a screen for the primary furniture when it had to be piled in a corner to make room for other activities, a decorative backdrop for a worship center or for an exhibit of children's work, or, most frequently, an additional side for a class room. We have constructed Palestinian houses, staged plays, developed wor-

(Continued on page 17)



King David at Day School

The fourth grade dramatizes a Bible story

by Hazel H. Davis*

Teaching through dramatization has long been a favorite method of leaders of children. It is a teaching method especially well adapted to Bible stories, which are often dramatic in character. The following is a description of the way the teacher of the fourth grade in a day school led her children in the production of a play based on the stories of David and Jonathan. A play of this length is too elaborate for preparation during regular church school sessions, but might be done in a vacation church school. Or scenes from a play of this kind could be presented during a short unit in a church school class.

THE CHILDREN of the fourth grade of Roosevelt School, a laboratory school of Michigan State Normal College at Ypsilanti, had made a study of shepherd life and the twenty-third psalm at Christmas time. By the last of April they had completed their study of the beginnings of civilization, through the Persian and Greek conquests. Much time had been spent on the history of the Hebrew people and the stories of the Bible.

One day the teacher mentioned the fact that the group was expected to present an assembly program in three weeks. She asked if they would like to dramatize a Bible story as the previous groups of that grade had done for three years. The children remembered the story of Daniel done the year before and were enthusiastic over the suggestion. She said she had been thinking of the story of David and his good friend Jonathan.

"The David who killed the giant?" one boy asked.

"Yes." She suggested they think about it.

On Monday, no other suggestion having been made, the teacher asked the children to listen to the stories of the two friends and consider them further for dramatization. She read the chapters entitled "David, the Shepherd," "The Shepherd Boy and a Giant," "Two Good Friends," and "A King and a Lame Prince," from *Old Testament Stories* by Faris. After some discussion of the possibilities of the stories for dramatiza-

tion, the teacher suggested they plan the scenes needed to present the stories. They listed the following:

- I. On a hillside near Bethlehem, Judea, about 1020 B. C.
- II. In the Vale of Elah
- III. At the tent of King Saul
- IV. In a nearby field
- V. In the throne room of King David

The teacher told the children the former groups had found it well to keep the stage settings very simple so there would not be long waits between scenes. The following properties were used in the different scenes:

I. A platform with a straight back and semi-circular front and having two steps, covered with burlap, served as a mound on which the shepherds sat while David repeated the twenty-third psalm. A harp made by a child, and sheep, goat and camel figures made by a former group from plywood.

II. A tent made by some of the boys assisted by the janitor, a canvas stool covered by a small colorful rug, and shields made from the tops of bushel fruit baskets which were covered by oak tag on which appropriate designs had been done in crayons under the direction of the art teacher; spears and bows and arrows made by the boys at home.

III. The same.

IV. A "rock" for David to hide behind.

V. Two chairs and the steps mentioned above, draped with old velvet curtains to suggest a throne.

When it was suggested that the dramatization should end with a

song in praise of Jehovah, the music supervisor sang "O Don O Lom," a song for children, in Hebrew. The translation was studied and it was decided to use the song and to sing it in the original language. The translation was to be put on the program so the audience could understand it.

The girls mentioned several times that there were no parts for them. When the need of a dance in the court scene was suggested by the teacher, the physical training supervisor was appealed to. She and the girls created an appropriate dance to the rhythm of "The Palms" by Faure. Eight girls were selected for the program. The other girls were audience in the court scene, and ushers. They also participated in a choral reading of "The Sign on the Doorpost," from *When He Was Just a Little Child*, by Lucy Diamond. This was given by all the children between scenes I and II, being announced by one of the girls and led by another. In order to provide a part for another child, it was decided to have a Young David and a King David.

The conversation to be used in the scenes was worked out scene by scene through discussion, all children being urged to make suggestions. Groups of boys tried out for the parts. The scenes were gone over several times, with different boys taking the various parts. Finally the class chose the characters by vote. The children were living the parts, and never was the conversation twice the same. There was continual friendly criticism of the conversation and acting, by the other children. Each scene was gone over only enough to make the actors feel sure.

One problem faced was that of appropriateness of material to the type of performance. This grew out of the discussion of ways of presenting the fight between the giant and David. At first there were suggestions of using stilts and pillows to make a giant. The teacher, foreseeing this, had planned to let the children try out such suggestions; but it was not necessary, for a child said he thought such suggestions "would not work in this kind of play." The difference between a "circus" or "play-for fun" and a serious play was brought out.

An invitation was composed by the

*Ypsilanti, Michigan.

group and then carefully copied to be sent to the other rooms, to college classes, Sunday school teachers, pastors and parents. The other children in the school were prepared for the presentation. The teachers read the stories to them. Girls from our group took the mezuzah, which a Jewish friend gave the group, to the other rooms, showed it and the enclosed parchment, and told of the custom of placing a mezuzah on the doorpost and of kissing it before entering the home.

The program carried an invitation to parents and friends to come to the room after the performance to help the children evaluate the dramatization. Many came. The children were glad to learn from them that they had enjoyed the presentation, and had been able to hear almost every word. They felt rewarded for trying hard to remember to face the audience and to speak slowly and distinctly. The children appeared well pleased with the performance, were free to speak of parts well done by certain actors, and spoke of a few things they would try to remember to improve when they present another program.

An outline of the material of the different scenes follows:

I. The curtains were not drawn before the first scene and the attention of the audience was attracted at once by three shepherds, who were busy with their duties of caring for the sheep. One little lamb, a toy one, seemed to need special attention. During this time the music supervisor played softly "Brother James' Air," which the children use often as the opening song of assembly programs, and recognized as the music of the twenty-third psalm. When the audience was seated the pianist, Miss Ashby, stopped playing and the boys' supposed conversation became audible to the audience. After some discussion of the lamb and the sheep, the boys sat down on the "mound" and David repeated the psalm. Just as he finished Jesse appeared and told David that King Saul wanted him to come to the army camp nearby and play for him. David said, "Me? He wants me! I can't play well enough for the king!" Jesse assured him that he was wanted, and after arranging for the care of the sheep during his absence, he left.

II. The curtain revealed King Saul, his bodyguards, and Jonathan, in agitated conversation near the king's tent. A runner reported the unsatisfactory progress of the battle with the Philistines. Goliath was heard calling for some one to fight him. Jonathan asked that he might go but was forbidden by his father. David appeared and asked permission to answer the giant's challenge. After the discussion between him and the king, David left on his mission. Those about the king talked of David and thus gave the audience a picture of his walk down the hillside, picking up the stone and throwing the stone, the fall of the giant and retreat of the Philistines. David returned to Saul and was invited, or rather, commanded, to stay with the king. Then Jonathan called him to one side, asked him for more details of the happenings, and gave him the gifts of his coat, sword, bow and belt.

III. The curtain revealed King Saul sitting dejectedly in front of his tent. In a soliloquy he spoke of the fact that the people were saying, "Saul hath slain his thousands but David his ten thousands." David came to the tent, harp in hand, and sat down ready to play. Saul threw the spear and David left as Jonathan came on the stage. In an aside Jonathan told David of his fears for his life and planned to inform him the next day whether he should leave the country or continue in the king's service.

IV. The details for this scene are given in the Bible story. After Jonathan dismissed the boy, the friends swore eternal friendship and to care for each other's family in case of need. They said good-by and left the stage in opposite directions, stopping for final waves of the hand.

V. King David, seated on his throne, sent for Ziba, learned from him about Mephibosheth, sent him for Mephibosheth, received the latter, placed him on the throne beside himself, and gave Ziba directions for the care of Mephibosheth's land by Ziba and his sons. Then he called upon the Master of Ceremonies for entertainment in honor of Mephibosheth. The dancers were called in and after the dance all on the stage

¹Traditional Hebrew Melodies, Vol. I, by Martin Greenwald, Academy of Music, New York City.

sang "O Don O Lom."¹ The translation is as follows:

Lord of the Universe

The Lord of all; he reigned supreme
'Ere first creation's form was formed,
When all was done by His will
His name, Almighty, was proclaimed!

Among the teacher's evaluations of this project were:

1. Recognition of the Bible as a source of interesting stories, and of the fact that the children who went often to church school had a fund of knowledge which the school considered valuable.

2. A feeling of having *lived* during this period in the history of the world, as well as a review of facts learned during the social studies period.

3. Satisfaction in having helped to plan and carry through a program which evidently gave pleasure to many. (Several of the college classes wrote notes of appreciation.)

4. Appreciation of characters who showed courage, ability to think quickly, unselfish friendship and forgiveness.

During the four years in which we have used Bible material for assembly programs, many parents have expressed satisfaction in knowing that the school is recognizing the value of such material.

We Discovered Screens

(Continued from page 15)

ship rooms and done innumerable other tricks with screens. In one case, hooks were added to the middle rail and the screen became a class room wall on one side and a coat room on the other.

One of the best features of the screens was the way the soft textured board helped to mop up sound, making our bare, hard-walled rooms into a series of quiet, workmanlike areas where teachers and children could actually study and worship.

For a limited amount of money to be spent in reorganizing a church school area, there can be no better use than a series of these screens. While they are not inexpensive, they can still serve more uses than any other one piece of equipment we have discovered.

Primary Department

by Melba Petersen*

THEME FOR DECEMBER: *We Celebrate a Birthday*

The month of December is an exciting one for all children as Christmas nears and plans are made in school, home and church for special celebrations. The leader in the church school has a special responsibility for interpreting Christmas to the children in its true significance as the birthday of Jesus, a time of rich meaning to all Christian people. Each church school will have its own plans and projects which are being carried on. Therefore, only suggestions are made for the four worship services, with a few stories, books and other resources suggested from which the leader may select those which best fit in with her plans for the month.

Since it is only once a year that the Christmas stories are told, and songs sung, we want the children to become acquainted with the best songs, stories and pictures that can add more enjoyment each year. Some of the music, especially, is too difficult for small children to learn or understand but they can enjoy listening to it, or singing small portions, or using music for stimulating the rhythmic movement of the Christmas play. Occasionally the stories must be adapted a bit in vocabulary, or cut in length to make them more enjoyable. In addition to the materials listed below, your local librarian and school teachers can suggest many more materials which will be valuable. Those which the writer feels are especially good as permanent additions to the church school library have been marked with an asterisk.

December 4

THEME: *Remembering the Baby Jesus*

This should be a time of recalling the Christmas story as told in the Gospels. If the department owns a crèche a real worship experience can result from letting the group help unwrap and set up the figures on the worship table. While they are doing this they can tell the Christmas story in their own words as they remember it. Then it can be read to them from the Bible.

December 11

THEME: *Singing About the Baby*

Music is inevitable at Christmas. The wonder and mystery of the Christmas story is heightened and made more understandable when it is associated with beautiful music. This should be a time, not of learning new songs, but of enjoying old familiar carols, and hearing beautiful new ones played on the phonograph or sung by

the teacher. Brief explanations of each of the carols will help the group to appreciate them more.

December 18

THEME: *Bringing Birthday Gifts*

Because the time is so short in church school, many classes are spending what time they have making gifts which can be given to mission schools, hospitals, aged or lonely people, etc. The time at church school may be spent in an interpretation of giving to those outside one's immediate family. The worship service today can center around conversation about the gifts the department is preparing and the happiness that comes from unselfish giving. Care must be taken to avoid a condescending attitude toward those for whom the gifts are being prepared. The teacher may read or tell the story which is reproduced below or another one stressing unselfish sharing of possessions.

December 25

THEME: *The First Christmas*

Since this is Christmas Day the service should be one of dignified beauty, made as meaningful as possible for the children. It may be composed of carols and passages from the Bible, or it may be a more elaborate service using slides or filmstrips. Whatever is done, it should be unhurried, a time of quiet reverence as we hear again the story of the first Christmas.

Resource Materials

ACTIVITIES

1. Go caroling to shut-ins and to the minister's house.
2. If you are in a community where there are foreign students it might be possible to have them come and tell of Christmas celebrations in their country. This should lead to a desire on the part of the group to share some of our Christmas with the student and with children of his country.
3. Plan a gift for a new baby. Sing Christmas carols to the baby when delivering the gift.
4. Make a sugar plum tree. Secure symmetrical branch from a low bush or tree, preferably one with thorns. Cover the tree with aluminum paint, let the children silver a small flower pot and fill it with sand to hold the tree. Stick gumdrops, marshmallows and raisins on the tree. Hang candy canes and lollipops on the branches. If the group is small enough they can meet to make gingerbread men and dogs to be placed at the bottom. Send a nicely typed copy of Eugene Field's poem, "The Sugar Plum Tree" with the gift. A child who is ill will appreciate this gift, but be sure he is allowed to have sweets before sending it.
5. Mount Christmas pictures for another department. Plan a service for the other

children in connection with the presentation.

6. Plan to share a Christmas party with other children from another church. If possible, choose a group of different racial or national origins and make this a real experience in brotherhood.

7. If the children want to make scrapbooks, encourage them to leave the scrapbooks blank, enclosing old Christmas cards or nicely trimmed pictures in a large envelope, and pack it with a pencil and a jar of paste for each scrapbook. Most children's homes and mission schools need empty scrapbooks, while they get plenty with pictures already pasted in.

BOOKS AND STORIES FOR LEADER'S USE
Snow Over Bethlehem—Katherine Milhous; Charles Scribner's Sons, 1945.

A charming story based on historical records of Christmas in Bethlehem, Pennsylvania in 1755.

The Little Star That Lost His Way—Beatrice M. C. Wood; Wilcox and Follet Co., 1946; 10 pages.

A little star is sent to shine with the others for the shepherds on Christmas night, but because he gives his light to help some travellers, a little lamb, and a man at a stable, he misses the impressive display. He is rewarded by being made the Star of Bethlehem.

This Way to Christmas—Ruth Sawyer; Harper & Bros., N. Y.

One of the classic Christmas story books containing several beautiful stories within the framework of another Christmas story.

**Why the Chimes Rang and other stories*—Raymond Macdonald Alden; Bobbs-Merrill Co., Indianapolis.

Contains two Christmas stories: "Why the Chimes Rang" and "In the Great Walled Country."

The Small One—Charles Tazewell; John C. Winston Co., Philadelphia.

An imaginative story about the donkey which carried Mary to Bethlehem. Also available on records.

**Once There Was a Little Boy*—Dorothy Kunhardt; The Viking Press, N. Y.

A book that can be used all year for background information. The story of how Jesus might have spent his fifth birthday, ending with the story of his birth told to him by his mother.

Silent Night—Hertha Pauli; Alfred A. Knopf, New York, 1944.

An elaborated story of "Silent Night" and how it came to be a favorite carol.

Santa's Footprints; Aladdin Books, 1948. Stories embodying the true spirit of Christmas.

The Long Christmas—Ruth Sawyer; The Viking Press, N. Y.

Thirteen stories for each day from Christmas Eve to Epiphany.

The Christmas Nightingale—Eric P. Kelley; Macmillan Co., N. Y.

Contains three stories from Poland, including "In Clean Hay."

Cobblestone Lane—Bé van der Groen. Features a lovely Dutch legend of St. Nicholas in which the people and animals bring their gifts to the saint, instead of expecting him to give to them. Accents the giving spirit of Christmas.

*Chicago, Illinois.

Christmas Is Coming—Manley H. Jones; Houghton Mifflin; 1939.

A collection of stories and poems about Christmas for children aged 3 to 7.

The Animals' Christmas—Anne Thaxter Eaton; The Viking Press, N. Y.

A collection of poems, carols and stories dealing with legends and traditions that connect animals with the Christmas story.

The First Christmas Crib—Katherine Milhous; Charles Scribners' Sons, N. Y.

A story which tells how St. Francis of Assisi made the first Christmas crèche in the village church of Greccio in Italy.

Christmas Everywhere—Elizabeth Hough Sechrist; Macrae-Smith Co., Philadelphia.

Christmas customs of many lands, good for resource material.

Told Under the Christmas Tree—selected by the Literature Committee of the Association for Childhood Education; Macmillan Co., New York, 1948.

A fine selection of Christmas stories, poems and legends.

The Home Book of Christmas—May Lamberton Becker; Dodd, Mead & Co., N. Y.

Large collection of stories, poems, etc. for all ages.

The Christmas Book of Legends and Stories—Elva S. Smith and Alice Hazeltine; Lothrop, Lee and Shepard Co., N. Y.

Collection of stories, legends, poems, plays.

Christmas, An American Annual of Christmas Literature and Art; Augsburg Publishing House, Minneapolis.

THE CHRISTMAS APPLE¹

Once on a time there lived in Germany a little clock-maker by the name of Hermann Joseph. He lived in one little room with a bench for his work, and a chest for his wood, and his tools, and a cupboard for dishes, and a trundle-bed under the bench. Besides these there was a stool, and that was all—excepting the clocks. There were hundreds of clocks: little and big, carved and plain, some with wooden faces and some with porcelain ones—shelf clocks, cuckoo clocks, clocks with chimes and clocks without; and they all hung on the walls, covering them quite up. In front of his one little window there was a little shelf, and on this Hermann put all his best clocks to show the passers-by. Often they would stop and look and some one would cry:

"See, Hermann Joseph has made a new clock. It is finer than any of the rest!"

Then if it happened that anybody was wanting a clock he would come in and buy it.

I said Hermann was a little clock-maker. That was because his back was bent and his legs were crooked, which made him very short and funny to look at. But there was no kinder face than his in all the city, and the children loved him. Whenever a toy was broken or a doll had lost an arm or a leg or an eye its careless mutterchen would carry it straight to Hermann's little shop.

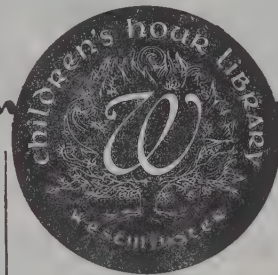
"The kindlein needs mending," she would say. "Canst thou do it now for me?"

And whatever work Hermann was doing he would always put it aside to mend the broken toy or doll, and never a pfen-

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nig would he take for the mending.

"Go spend it for sweetmeats, or, better still, put it by till Christmas-time. 'Twill get thee some happiness then, maybe," he would always say.

Now it was the custom in that long ago for those who lived in the city to bring gifts to the great cathedral on Christmas and lay them before the Holy Mother and Child. People saved all through the year that they might have something wonderful to bring on that day; and there was a saying among them that when a gift was brought that pleased the Christ-child more than any other He would reach down from Mary's arms and take it. This was but a saying, of course. The old Herr Graff, the oldest man in the city, could not remember that it had ever really happened; and many there were who laughed at the very idea. But children often talked about it, and the poets made beautiful verses about it; and often when a rich gift was placed beside the altar the watch-ers would whisper among themselves, "Perhaps now we shall see the miracle."

Those who had no gifts to bring went to the cathedral just the same on Christmas Eve to see the gifts of the others and hear the carols and watch the burning of the waxen tapers. The little clock-maker was one of these. Often he was stopped and some one would ask, "How happens it that you never bring a gift?" Once the bishop himself questioned him: "Poorer than thou have brought offerings to the Child. Where is thy gift?"

Then it was that Hermann had answered: "Wait; some day you shall see. I, too, shall bring a gift some day."

The truth of it was that the little clock-maker was so busy giving away all the year that there was never anything left at Christmas-time. But he had a wonderful idea on which he was working every minute that he could spare time from his clocks. It had taken him years and years; no one knew anything about it but Trude, his neighbor's child, and Trude had grown from a baby into a little house-mother, and still the gift was not finished.

It was to be a clock, the most wonderful and beautiful clock ever made; and every part of it had been fashioned with loving care. The case, the works, the weights, the hands, and the face, all had taken years of labor. He had spent years carving the case and hands, years perfecting the works; and now Hermann saw that with a little more haste and time he could finish it for the coming Christmas. He mended the children's toys as before, but he gave up making his regular clocks, so there were fewer to sell, and often his cupboard was empty and he went supperless to bed. But that only made him a little thinner and his face a little kinder; and meantime the gift clock became more and more beautiful. It was fashioned after a rude stable with rafters, stall, and crib. The Holy Mother knelt beside the manger in which a tiny Christ-child lay, while through the open door the hours came. Three were kings and three were shepherds and three were soldiers and three were angels; and when the hours struck, the figure knelt in adoration before the sleeping Child, while the silver chimes played the "Magnificat."

"Thou seest," said the clock-maker to Trude, "it is not just on Sundays and holidays that we should remember to worship the Krist Kindlein and bring Him gifts—but every day, every hour."

The days went by like clouds scudding before a winter wind and the clock was finished at last. So happy was Hermann

with his work that he put the gift clock on the shelf before the little window to show the passers-by. There were crowds looking at it all day long, and many would whisper, "Do you think this can be the gift Hermann has spoken of—his offering on Christmas Eve to the Church?"

The day before Christmas came. Hermann cleaned up his little shop, wound all his clocks, brushed his clothes, and then went over the gift clock again to be sure everything was perfect.

"It will not look meanly beside the other gifts," he thought, happily. In fact he was so happy that he gave away all but one pfennig to the blind beggar who passed his door; and then, remembering that he had eaten nothing since breakfast, he spent that last pfennig for a Christmas apple to eat with a crust of bread he had. These he was putting in the cupboard to eat after he was dressed, when the door opened and Trude was standing there crying softly.

"Kindlein—kindlein, what ails thee?" And he gathered her into his arms.

"'Tis the father. He is hurt, and all the money that was put by for the tree and sweets and toys has gone to Herr Doctor. And now, how can I tell the children? Already they have lighted the candle at the window and are waiting for Kriss Kringle to come."

The clock-maker laughed merrily. "Come, come, little one, all will be well. Hermann will sell a clock for thee. Some house in the city must need a clock; and in a wink we shall have money enough for the tree and the toys. Go home and sing."

He buttoned on his greatcoat and, picking out the best of the old clocks, he went out. He went first to the rich merchants, but their houses were full of clocks; then to the journeymen, but they said his clock was old-fashioned. He even stood on the corners of the streets and in the square, crying, "A clock—a good clock for sale," but no one paid any attention to him. At last he gathered up his courage and went to the Herr Graff himself.

"Will your Excellency buy a clock?" he said, trembling at his own boldness. "I would not ask, but it is Christmas and I am needing to buy happiness for some children."

The Herr Graff smiled.

"Yes, I will buy a clock, but not that one. I will pay a thousand gulden for the clock thou hast had in thy window these four days past."

"But, your Excellency, that is impossible!" And poor Hermann trembled harder than ever.

"Poof! Nothing is impossible. That clock or none. Get thee home and I will send for it in half an hour, and pay thee the gulden."

The little clock-maker stumbled out.

"Anything but that—anything but that!" he kept mumbling over and over to himself on his way home. But as he passed the neighbor's house he saw the children at the window with their lighted candle and he heard Trude singing.

And so it happened that the servant who came from the Herr Graff carried the gift clock away with him; but the clock-maker would take but five of the thousand gulden in payment. And as the servant disappeared up the street the chimes commenced to ring from the great cathedral, and the streets suddenly became noisy with the many people going thither, bearing their Christmas offerings.

"I have gone empty-handed before," said the little clock-maker, sadly. "I can go empty-handed once again." And again

he buttoned up his greatcoat.

As he turned to shut his cupboard door behind him his eyes fell on the Christmas apple and an odd little smile crept into the corners of his mouth and lighted his eyes.

"It is all I have—my dinner for two days. I will carry that to the Christ-child. It is better, after all, than going empty-handed."

How full of peace and beauty was the great cathedral when Hermann entered it! There were a thousand tapers burning and everywhere the sweet scent of the Christmas greens—and the laden altar before the Holy Mother and Child. There were richer gifts than had been brought for many years: marvelously wrought vessels from the greatest silversmiths; cloth of gold and cloth of silk brought from the East by the merchants; poets had brought their songs illuminated on rolls of heavy parchment; painters had brought their pictures of saints and the Holy Family; even the King himself had brought his crown and scepter to lay before the Child. And after all these offerings came the little clock-maker, walking slowly down the long, dim aisle, holding tight to his Christmas apple.

The people saw him and a murmur rose, hummed a moment indistinctly through the church and then grew clear and articulate:

"Shame! See, he is too mean to bring the clock! He hoards it as a miser hoards his gold. See what he brings! Shame!"

The words reached Hermann and he stumbled on blindly, his head dropped forward on his breast, his hands groping the way. The distance seemed interminable. Now he knew he was past the seats; now his feet touched the first step, and there were seven to climb to the altar. Would his feet never reach the top?

"One, two, three," he counted to himself, then tripped and almost fell. "Four, five, six." He was nearly there. There was but one more.

The murmur of shame died away and in its place rose one of wonder and awe. Soon the words became intelligible:

"The miracle! It is the miracle!"

The people knelt in the big cathedral; the bishop raised his hands in prayer. And the little clock-maker, stumbling to the last step, looked up through dim eyes and saw the Child leaning toward him, far down from Mary's arms, with hands outstretched to take his gift.

BOOKS FOR THE BROWSING TABLE

The Littlest Angel—Charles Tazewell; Children's Press, Inc., Chicago.

Many children know and love this story and enjoy retelling it as they look at the pictures.

Snow Before Christmas—Tasha Tudor; Oxford University Press, New York.

The happiness of children at Christmas time is caught in the beautiful illustrations.

**The Star of the King* and

**The Song the Shepherds Heard*—Mary Entwistle; Thomas Nelson & Sons, N. Y.

Two small books the children can read, telling the story of the shepherds and the wise men.

**A Star Shone*—Robbie Trent; The Westminster Press, Philadelphia.

Contains the story of the nativity and a few other stories of Jesus as a man.

Pedro, the Angel of Olvera Street—Politi; Charles Scribners' Sons, N. Y.

A Mexican festival and the tale of Pedro who was chosen as the angel to lead the procession.

A Little Child—Jessie Orton Jones and Elizabeth Orton Jones; The Viking Press; 1946.

Selected Bible verses telling the Christmas story and on the opposite page drawings of children giving their Christmas play.

**The Christ Child*—Maud and Miska Petersham; Doubleday, Doran and Co., Inc., Garden City, N. Y.

Scripture taken from Matthew and Luke with simple illustrations.

**The First Christmas*—Robbie Trent; Harper and Bros., N. Y.

While this is primarily for younger children, the primary group enjoy looking at the pictures and reading the simple text themselves.

Poems for Boys and Girls—compiled by Marjorie Burrows; Whitman Publishing Company, Racine, Wisconsin.

This little book is sold in the dime stores and contains two nice Christmas poems, "Christmas Morning" and "Pine Tree Song."

The Adoration of the Magi—Elsie Anna Wood

The Adoration of the Shepherds—Murrillo

Madonna—Ferruzzi

Projected Materials: Please refer to p. 39 of this issue of the *International Journal of Religious Education*.

MUSIC

BOOKS:

**Sing for Christmas*—Opal Wheeler; E. P. Dutton & Co., Inc.; New York, 1946.

Each carol is accompanied by an explanatory page and a lovely illustration.

**The Oxford Book of Carols*; Oxford University Press, New York

One of the most complete collections of carols, valuable for all departments.

Noels—Marx and Anne Oberndorfer; H. T. FitzSimons Co., Chicago

Carols from many lands, familiar and unfamiliar ones included.

CAROLS:

The following may be sung by the teacher with the children joining in for the refrain:

"O Come, Immanuel!"²

"What Child Is This?"^{2 7}

"There Is No Cradle Ready!"²

"Angels We Have Heard on High!"⁷

"Good Christian Men Rejoice!"¹³

"Angels From the Realms of Glory" (refrain only)

"O Come All Ye Faithful" (refrain only)

Children frequently like to "act out" their songs. The following are good for this:

"The March of the Three Kings"—dignified marching of the kings and their camels.

"The Coventry Carol"—the girls will like to rock their babies.

"The Friendly Beasts" ("Jesus Our

²Hymns for Primary Worship, The Westminster Press, Philadelphia

⁷Singing Worship—Edith Lovell Thomas; Abingdon-Cokesbury Press, N. Y.

¹³Song and Play for Children—Danielson & Conant; The Pilgrim Press, Boston

⁷When the Little Child Wants to Sing; The Westminster Press, Philadelphia

¹³Sing, Children, Sing—Edith Lovell Thomas; The Abingdon Press, N. Y.

⁷Songs for Little Children; The United Church Publishing House, Toronto

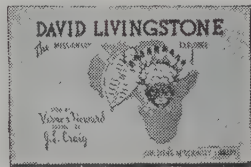
¹³The Children's Hymnal and Service Book; The Board of Publication of the United Lutheran Church of America, Philadelphia

⁷The Hymnal for Boys and Girls—Parker and Richards; Fleming H. Revell Co., N. Y.

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Brother")²⁴ This can be learned first as a poem if there isn't time to learn both words and music. Different children can take the part of the various animals.

"A Christmas Folk Song" ("The Little Jesus Came to Town")²⁵ While the teacher sings the children can act it out.

"The Shepherds' Story"²⁶ Two groups singing antiphonally.

"Rocking Carol"²⁷ The children can rock the baby to the music.

CAROLS TO LEARN IN FULL:

"Carol, Children, Carol"²⁸

"Silent Night" (first stanza)

"Away in a Manger"

"Infant So Gentle"²⁹

"Bring a Torch, Jeanette, Isabella" (first stanza)³⁰

"Polish Carol"³¹ There are several versions of this, the traditional one beginning, "He is sleeping in a manger"

"Shepherds Leave the Hillside"³²

"Baby Jesus Fast Asleep"³³

AUDIO-VISUAL MATERIALS

Flat Pictures:

The Arrival of the Shepherds—Lerolle
Sistine Madonna (detail)—Raphael
Joy of Heaven—Margaret Tarrant
The Star of Bethlehem—Margaret Tarrant

Let Everything That Hath Breath—Tarrant

Grant to Little Children—Tarrant
The Stars in the Bright Sky—Tarrant

Junior Department

by Grace W. McGavran*

THEME FOR DECEMBER: *Thoughts for Christmas*

For the Leader

Christmas Sunday in 1949 falls on Christmas Day. That means that we have three Sundays in December in which to prepare the children for a lovely Christmas experience and to give them those meaningful pre-Christmas thoughts that will help Christmas itself to be what it should be in their lives.

Any special giving that is to be distributed before or on Christmas day will need to be cared for the Sunday preceding Christmas. Christmas giving, whenever it comes, should be an expression of the Christmas spirit, and that is best achieved by letting the boys and girls think about what they can do to make the birthday of Jesus one of happiness for others.

Keep the worship center simple. One of the big Augsburg Christmas annuals opened at a beautifully lettered page telling the Christmas story, may be used. Green candles ranged behind it would be effective. A madonna picture with greens below may be used. The central figures of a creche may be arranged with candles to each side. Or you may prefer just to use Christmas greens and candles. Other ideas, using materials available in your locality, will occur to you. Avoid tinsel and crepe paper. The boys and girls may set up the worship center on the first Sunday and keep it the same throughout the month.

Hymns are taken from *Hymns for Junior Worship* unless otherwise noted, but many are found in other hymnals as well.

EDITOR'S NOTE: A comprehensive list of resources for Christmas is given in the worship services for primaries in this issue. Many of these will be found helpful in the junior department also, including the story quoted.

December 4

THEME: *God Loved and Gave*

PRELUDE: "A King Might Miss the Guiding Star"

OPENING HYMN: "My God, I Thank Thee," stanzas one and two.

PRAYER:

For all thy goodness, O Lord, we give thee thanks. We thank thee that thy love comes to us in so many ways. And in this Christmas month we especially thank thee for the great gift of Jesus which thou didst, in thy love for mankind, give to all peoples. Help us, during this month in which we celebrate the birth of Jesus, to live in his spirit, joyous, loving and gay, doing all that we can to make the world a happy place for those about us. Amen.

HYMN: "A King Might Miss the Guiding Star," to be sung by the group if they know it; otherwise as a special number. Or it may be read by all the juniors in unison.

LEADER: During this month of December that is so full of preparation for Christmas, we are going to have some special thoughts for Christmas in our worship services. This morning our special thought is, "God Loved and Gave."

SCRIPTURE: (read by two juniors) John 3:16 and Isaiah 9:6,7 omitting the last sentence in verse 7.

POEM: (to be read by a junior)

Stars were gleaming,
Shepherds dreaming,
Winter night was dark and chill;
Angels' story
Rang with glory,
Shepherds heard it on the hill.
Ah, that singing—
Hear it ringing,
Earthward winging,
Christmas bringing!
Hearken, we can hear it still!

See the clearness
And the nearness
Of the blessed Christmas star,
Leading, guiding
Wise Men riding
Through the desert dark and far.
Lovely showing,
Shining, growing,
Onward going,
Gleaming, glowing—
Leading still, our Christmas star!
—NANCY BYRD TURNER¹

HYMN: "Praise to God in Heaven"

TALK:

MR. GREET'S BIBLE VERSE
Nearly fifty years ago, there lived in

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the far-away mountains of the Himalayas, in Central Asia, a man named Mr. Greet. All the missionary children loved Mr. Greet, because he was fond of them. He came and went very mysteriously. And he didn't have a home to live in as other missionaries did.

Mr. Greet was a missionary to the Tibetans. He used to go and live with them in their tiny villages, clinging to steep hill-sides of the mighty mountains. Once in a while he came back to where other missionary people were living. And he would talk to the children.

"I've made up a song," he said one day. "It's a Bible verse."

All the children wanted to know what verse it was.

"It's a verse you all know," he said. "And I sing it to my Tibetan people wherever I go. I have them learn it so they can sing it. Just one Bible verse!"

"Is it so important? Just one verse?"

"I think so!" Mr. Greet smiled his sunny smile. "I think it is the verse that tells the whole Bible story."

The children begged him to sing it to them. So he did. He sang, to a tune he had made up—

God had, for the world, so great a love,
That he sent his son, his only son,
O brothers! God had for the world so great a love,

He sent his son, his only son!
So that whoever believed on him
Might not perish,—might not perish,
But have everlasting life!"

The missionary children understood, then, why he sang that one verse over and over. What could be more wonderful than for people to learn that God loved the world so very much that he gave Jesus to it?

"Teach us that tune, Mr. Greet," they begged.

So he did, and nearly fifty years afterward, some of those children can still sing the Hindi words and the Hindi-sounding tune of that lovely verse from the Bible.

HYMN: "Who Is the Child So Young and Fair?"

OFFERING SERVICE:

Call to Offering: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Music during Offering: Any familiar offering hymn.

Prayer of Dedication

BENEDICTION

December 11

THEME: *The First Christmas*

PRELUDE: "A King Might Miss the Guiding Star"

OPENING HYMN: "Fairest Lord Jesus"

PRAYER:

Dear God and Father of all mankind, we gather in thy house of praise today to give thee thanks for all thy goodness to us. We thank thee especially for Jesus, the gift of thy love. We thank thee for Christmas time when we celebrate his birth and try to show his spirit in special ways. Dear Lord, in this season of the year, help us to think with joy of boys and girls the world around who with us are rejoicing in the coming of the Baby Jesus to the world. Bless those boys and girls who have not yet heard of his coming. May we not rest until every child the world around can join with us in Christmas joy and gladness. Amen.

HYMN: "I Heard the Bells on Christmas Day"

*Free-lance writer, Vancouver, Washington.

LEADER: Today we are going to enjoy the wonderful story of the first Christmas. We find the story in the Bible but it has been retold for us in many ways—in pictures, in carols, in poems, in stories. First we hear the voice of the Jewish people longing for the Messiah whom God had promised to send to save the people.

READING: Four juniors may read in unison the first and third stanzas of "O Come, O Come, Emmanuel," omitting the chorus.

SCRIPTURE: Read by one of the teachers without announcement.

In the sixth month the angel Gabriel was sent from God to . . . a virgin . . . [whose] name was Mary. And he . . . said, "Hail, O favored one, the Lord is with you . . . you will . . . bear a son, and you shall call his name Jesus.

"He will be great, and will be called the Son of the Most high; . . . and of his kingdom there will be no end."

And Mary said, "Behold I am the hand-maid of the Lord; let it be to me according to your word."

Luke, chapter 1 (R. S. V.)
SCRIPTURE: Luke 2:1-7, to be read by an older junior from the Revised Standard Version if possible.

CAROL: "O Little Town of Bethlehem"

SCRIPTURE: Luke 2:8-20, unison recitation by all.

CAROL: "There's a Song in the Air"

CAROL: Stanzas 3 and 4 of "The First Noel"

CAROL: The stanza of "Silent Night" that includes "Guiding star, lend thy light"

SCRIPTURE: Isaiah 9:6,7, omitting last sentence in verse 7

CAROL: "A King Might Miss the Guiding Star"

PRAYER: God, our loving Father, may we indeed, throughout the days of Christmas-tide, find Bethlehem in our hearts and bring happiness to others in the name of him who lay in Bethlehem's manger. Amen.

OFFERING SERVICE
BENEDICTION

December 18

THEME: *What Can We Give Him?*

PRELUDE: Christmas carols, played softly

OPENING HYMN: "Fairiest Lord Jesus"

PRAYER:

Dear God, our loving Father, we come again this day to thank thee for the gift of Jesus to the world. We thank thee for his life. We thank thee that he has shown us thy way. Help us at this Christmas time to have a special measure of his spirit that we may give joy to all about us. Bless us in our plans for Christmas. We ask in Jesus' name. Amen.

CAROL: "As With Gladness Men of Old" (in *Singing Worship* and other hymnals)

STORY: "Gifts for the Child"

There is an old, old legend that tells of the gifts that people brought to the Christ-Child in the manger. The shepherds brought a wooly lamb to lie softly at the baby's feet and keep them warm. The ox and the ass stood by and let their warm breath float over the manger to keep off the chill breeze. The Wise Men brought gold and frankincense and myrrh.

But the children of Bethlehem had nothing to bring. They had no gift at all. So they went out into the fields hoping to

find something that they could gather and bring in. And there, in the winter snow, they found flowers blooming! Flowers that had appeared just for them, so that they might make a gift to the new-born Prince of Peace! They filled their hands with the wonderful blossoms and went quickly to the stable and laid them all about the baby in the manger. And the whole place was filled with their fragrance.

I suppose from that day to this people have wished, oh, so much, that they could have been in Bethlehem on that first Christmas night. They wish that they could have laid a gift in the manger. Then they remember that Jesus, when he was grown, once said that if one gave a gift—even a cup of cold water to a thirsty one—and gave it in his name, it was the same as though it had been given to Jesus.

That is why, at Christmas time, we bring gifts. We give them to those who need our help. And we give them in the name of that Baby in the Manger.

PLANNING: Any final planning for the gift that is to be brought on Christmas Sunday morning, may be completed now.

CAROL SINGING: Let as many children as there is time for, choose carols to sing. For the most part one stanza of each may be sung.

SCRIPTURE: John 3:16 and Isaiah 9:6,7, read by two juniors who have prepared to do so.

RESPONSE: the stanza, "Yea, Lord, we greet thee," from "O Come All Ye Faithful," sung by all.

OFFERING SERVICE
BENEDICTION

December 25

THEME: *The Lord Christ Enters in*

PRELUDE: The tune to "Angels We Have Heard on High" (*Singing Worship* and carol books)

OPENING CAROL: "Angels We Have Heard on High"

PRAYER: Lord of all joy, to thee we raise, on this glad Christmas morning, our prayer of thanks and praise. As we think of that long ago first Christmas

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day, may the spirit and love of Jesus enter into our hearts, that we may help to bring the joy of Christmas to the world. Amen.

CAROL: "Joy to the World"

STORY:

THE EMPTY MANGER

Long, long ago there lived a very wonderful man named Francis. He had been rich but gave up all his wealth to serve God. Many, many stories and legends are told about him and here is one of them.

It was a cold, cold winter's day when Brother Francis came to a little town in Italy. He was made welcome for everyone loved him. The people begged him to set up a creche for them, for Christmas was coming and they wished to make merry. Each young mother hoped she would be chosen for the Madonna, and that her own pretty baby might lie in the manger as the Christ-Child.

Brother Francis loved Christmas. Gladly did he show the people how to arrange a stable with manger and stalls under the curve of the aqueduct that overhung a street corner. No wind could touch the Madonna and Babe in that cave-like stable hung with warm draperies.

The day before Christmas the Madonna was to be chosen. And on that day a man and his young wife came to town. She was weeping bitterly, for a wolf had snatched her little baby from her and her arms ached for the weight of him that was gone forever.

The people of the town frowned. "Christmas is a happy time," they said. "We do not want a sad-faced woman in our midst." And they would not give her or her husband lodging, but drove them out.

Brother Francis was watching. "Did no one give you room?" he asked them. "No one," said the man.

Brother Francis smiled. "Long, long ago," he said, "a man and woman came to Bethlehem and there was no room for them. They took refuge in a stable."

He put out a gentle hand and led the sorrowing mother to the stable that had been prepared. "Rest here," he said, "and I will build a fire and prepare food."

When the people came for the Madonna to be chosen, behold, the sorrowful woman was the Madonna, and her husband stood by as Joseph. But the manger was empty.

At first the people were angry, but as Brother Francis talked to them, their hearts were melted, and they began to bring gifts to comfort the woman for the loss of her child.

Now skulking around in the shadows was the wolf who had taken the baby, and he too listened to Brother Francis as he talked. And the heart of the wolf was melted, too, so that he hurried to his cave and took the baby and brought it all unharmed and laid it at the feet of Brother Francis, looking up at him like an eager dog wanting to be petted.

Then what joy there was, for everyone was wild with happiness that the manger was no longer empty.

"See!" said Brother Francis. "See! When you let the love of Christ into your hearts you comforted the sorrowing mother, and even Brother Wolf became gentle and thoughtful. Never forget," smiled Brother Francis. "Always let Christmas come into your hearts. For that is what makes Christmas."

"We will never forget," promised the people.

CAROL SINGING: Sing several favorites.

SCRIPTURE: Luke 2:8-20 in unison

OFFERING: If a special gift is being made

it may be brought and dedicated now.

CAROL: "O Little Town of Bethlehem"

BENEDICTION

Junior High Department

by Stella Tombaugh Hazzard*

THEME FOR DECEMBER: *Gifts*

For the Leader

December—the Christmas month! Opportunity to sing and sing beautiful Christmas carols and to give gifts! Everywhere we find gift suggestions. The gifts around which we will center our worship this month are very different. First, we will learn about the Jewish festival, Hanukah, which comes at Christmas time. On December 11 we will have a radio skit concerning gifts American churches have sent to members of God's family who are in need. In contrast to the gifts sent to minister to physical needs, we will have the thrilling story about the beautiful gift sent by the Presbyterian women of America to the Japanese Empress. Finally on Christmas day we will bring our gifts of joy and song and dedication of ourselves to our great Leader whose birthday we celebrate.

It is a sobering thought that at the time of our gift giving and Christmas cheer there are desperate needs for the barest necessities of life throughout the world. You may wish to make much of whatever sharing project your department has chosen for their Christmas giving. Sometimes in the festivities of Christmas we almost forget that Christmas is celebrated because it is Jesus' birthday. We forget that in the story of the judgment the King says, "Verily, I say unto you, 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'" (Matthew 25:40)

Let the young people make the plans and adapt these suggestions to their own needs. Junior highs are capable, with a good resource person, of planning and conducting worshipful services. We learn by doing. We grow by exercise. We learn to worship by worshipping.

Discuss the meaning of worship with the worship committee. This month take these simple steps in your services: (1.) Think about God. Get rid of distractions so thoughts may center upon him. The worship center, music, call to worship, words of the hymns, and Scripture encourage God-consciousness. (2.) Seek to see through God's point of view our human relationships. Point up our opportunities to be used by God in helping put the teachings of Jesus into practice. (3.)

*Wife of Dr. Lowell Hazzard, professor of religion at Illinois Wesleyan University at Bloomington, Illinois; Secretary of Youth of North Central Jurisdiction Woman's Society of Christian Service of the Methodist Church.

Dedicate one's life to Christ. The final hymn and prayer should be chosen with this in mind.

Adapting these services to your own needs will improve them and give them a freshness which no "canned service" can ever have.

December 4

THEME: *Christmas and Hanukah*

WORSHIP CENTER: A "menorah" (a Jewish candlestick to hold eight candles which is used at Hanukah or the Festival of Lights) if available. One could be easily improvised by using eight candles on low holders in a row, with greenery at their base.

PRELUDE: Christmas carols.

CALL TO WORSHIP: Psalm 105:1-3a

HYMNS: "Joy to the World" and "There's a Song in the Air"

OFFERING: The third verse of "What Child Is This?" might be sung or spoken before the offering is collected:

"So bring Him incense, gold and myrrh,
Come, peasant, King to own Him;
The King of kings salvation brings,
Let loving hearts enthron Him."

—WILLIAM C. DIX,
(Methodist Hymnal 109)

STORY:

PANCAKES AND PEPPERMINT CANES
"Christmas is sure fun, with presents 'n' stuff," said Johnny as he and David shuffled through the snow. Suddenly he was aware of David's silence. Why hadn't he thought of it before? David went to the synagogue and Christmas was a Christian observance! Putting his hand on David's shoulder, he said, "It must be tough not having Christmas or anything. . ."

"But we do have something," insisted David. We have Hanukah."

"Hanukah? What's that?"

"It's a celebration of something that happened in Palestine over two thousand years ago." So David told how the Syrians conquered Canaan, captured the Jewish Temple, and tried to make the Jews give up their religion and worship the Greek gods instead of the living God. But the Jews never gave up. Finally brave Judas Maccabeus gathered together a brave band and drove out the wicked Syrians.

"But what's Hanukah?" asked Johnny impatiently.

"Well, you see Hanukah means dedication. After the Syrians left, the Jews cleaned up their Temple and built a new altar. They finished on the twenty-fifth day of the Jewish month of Kislev. That's the same as December, you know. Then an exciting thing happened. When the Jews were ready to dedicate the new altar, they found a magic jar of oil in the Temple that burned for eight days. That's why we celebrate Hanukah for eight days

in December, in memory of Judas Maccabeus and his fight for religious freedom. "We give presents and have parties just as you do. And we get Hanukkah money, which we usually give to poor people. Instead of a Christmas tree, we have a Menorah, a beautiful candle holder with places for eight candles. And every night at sunset, the children of the family light the candles—one the first night, two the second, and so on."

"O, I say, David," interrupted Johnny. "How about having a joint Christmas-Hanukah party? We won't tell anyone what's going to happen. It'll be a big surprise."

The plans grew. David's mother said they could use his new playroom for the party. Johnny's mother promised to help with the refreshments. But the entertainment was up to the boys.

Finally, the great day arrived. The playroom was festive with bright green and red ribbons and wreaths, a glittering Christmas tree at one end, a wonderful silver Menorah at the other. Presents for the Jewish children were piled under the tree, and for the Christian children around the Menorah. After all the presents had been opened, David stood up.

"Ladies and gentlemen," he announced, "Johnny and I decided that since the Jews and Christians all celebrate a holiday in December, we might as well do it together. We all worship the same God and we thought He would like it. Now we are going to have two little plays, one showing the Nativity and the other the victory of brave Judas Maccabeus against the Syrians. Thank you very much and I hope you enjoy them."

The plays went off well. David made a handsome Judas Maccabeus and Johnny was a stirring Joseph.

The afternoon passed quickly. They had ice cream and a huge cake on which was "Merry Christmas—Happy Hanukah." There were also peppermint candy canes from the Christmas tree and delicious Hanukah pancakes. David's mother explained, "On Hanukah we always have pancakes because when Judas Maccabeus and his valiant men were almost exhausted and hungry, the women of a village, knowing the enemy were close, quickly made pancakes because they were the quickest food to prepare. The tired men were refreshed and encouraged as they made their escape into a neighboring ravine."

As the guests left, Mary and Esther, who were "best friends," said to Johnny and David, "It's been the loveliest party. We are going to ask our mothers if next year they will help us give a Christmas-Hanukah party. It is so much more fun to celebrate them together."

PRAYER: By a youth. An original prayer would be best. Or Psalm 19:14 might be used as a prayer.

HYMN: "We Would See Jesus"

December 11

THEME: *Gifts from American Churches*
WORSHIP CENTER: A cornucopia or horn of plenty could be easily made with food, medicine and clothing coming out of it. Or a picture of Jesus healing someone would be appropriate.

PRELUDE: Christmas carols.
CALL TO WORSHIP: Psalm 24:1
HYMNS: "The First Noel" and "Love

¹Adapted from material from the Committee on Production and Syndication of Religious Education Materials of National Conference of Christians and Jews, Inc.

Came Down at Christmas"
SCRIPTURE: Matthew 9:35-38
OFFERING
RADIO SKIT:
THE WORLD, SPEAKING?
Announcer: Today we have arranged for a radio program. We will bring to you a few of the stations on the CWS network. Europe, come in.
Boy's Voice: Erich, speaking from Poland. Hunger is no new experience for most of us who live in lands where war has been fought. I will never forget the day "cocoa soup" was first served at our school. For the first time in my life I knew the wonderful feeling of not being hungry. We are grateful to you in Amer-

²Based on information in *Church World Service News*

ica who have saved so many lives by your gifts of food, clothing and medicine, but especially we thank you for your friendly thoughts of us. We want to work with you to help build a world where there is no war nor hatred.
Announcer: There are many people in Europe who would like to tell of their gratitude to the church people of America for food, clothing, medicine and fuel. The needs are still greater than we are able to supply. But Siam is ready to come in. Come in, Siam.
Boy's Voice: Dr. E. C. Cort, Church World Service worker in Bangkok speaking. Malaria creates an economic problem here, since illness from that disease costs millions of man-days each year. I have seen instances where there are complete local crop failures due to the inability



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ity of sick farmers to plant the rice, and again, grain frequently rots in the field since the farmers are too ill to reap it in time. We found a township with 2,556 cases of malaria out of a total population of 5,000. Without our relief atabrine, this township would have had a total crop failure. As it was, the epidemic was licked in ten days, and the crop went in.

Announcer: Thank you, Dr. Cort. Now here is China. Come in, China.

Boy's Voice: Robert T. Henry speaking for the American Advisory Committee in China. The suffering of refugees in China grows worse. The outlook, already grim, will become desperate as winter continues, unless very substantial aid in food, clothing and bedding arrives in time. (Tut-T-Tut-T-Tut.)

Announcer: We seem to have lost our connection with China, but here is Arabia. Arabia, come in.

Boy's Voice: Hello everybody. Dr. G. H. Nykerk, Physician in charge of the American Mission Hospital in Kuwait, speaking. Thank you for your recent shipment. Our supplies have been very low here, and these new supplies were packed by someone who knew the needs of mission hospitals. Thank you very much.

Announcer: Now here is station D. P. in New York. Come in, New York.

Boy's Voice: Victor Fediai speaking. I had the honor to be in the first group of Displaced Persons brought to this wonderful country. We are the fortunate ones for we are liberated from the misery of existence in Europe. We are born to a new life of freedom, to a new life of democracy. We will always be grateful to the church people of America who helped us.

Girl's Voice: Maria J., speaking. April 22, 1949 is a day to be remembered. That is the day 56 of us (all under sixteen) landed at Idlewild International Airport in New York. "Displaced orphans from Europe," they call us. We wish to thank the church people of this so great country for helping us to come, and for the happy foster homes we find here. Thank you very much.

Announcer: Sorry, our time is almost up. So here is Fred W. Ramsey for a final word. Mr. Ramsey was formerly a State Department official but is now executive head of Church World Service. Take it away, Fred Ramsey.

Boy's Voice: Good morning, church people of America. Reports being received from the field reveal most dramatically that although the emphasis may change, the total program of Church World Service should be strengthened to help men and women who are striving to regain a better way of life against almost insuperable odds.

Resettling displaced persons from Europe in homes and jobs in this country is an undertaking which needs and well deserves the active cooperation of every community and every church.

There is vital necessity for sustaining a strong program of overseas relief and reconstruction on the part of the Christian churches of America.

Announcer: Thank you, Mr. Ramsey. Here in America most of us have plenty to eat and wear. But throughout the world millions of people are still in dire need because of the war and its effects. You have heard from some of the places helped by Church World Service which is the interdenominational relief organization. Are you willing to help? Take it away, Junior Highs. It's up to you!

HYMN: "While Shepherds Watched Their Flocks by Night"

PRAYER:

O Thou who givest every gift
 To all men everywhere,
 Help us to pray with hearts sincere
 That each may have his share.

Upon Thy bounty we depend;
 We look to Thee for aid,
 Thy gift of life and love and faith
 Now leaves us unafraid!

Free us O God, from selfishness,
 Give us the broader view
 That sees all men as sons of Thee,
 And grants them their just due.

When Jesus taught us how to pray,
 He told us it is said,
 That we should pray this for all men:
 "Give us our daily bread!"

And so, O Lord, we pray to Thee
 That everywhere today
 Thy children may have life anew;
 O hear us as we pray!"
 —HOOVER RUPERT'

December 18

THEME: *A Gift for an Empress*

WORSHIP CENTER: An open Bible beside a tall lighted taper. If possible have a purple cloth loosely draped under the Bible and candle.

PRELUDE: Christmas carols

CALL TO WORSHIP: (May be sung as a solo or read as a choral reading.)

Love came down at Christmas,
 Love all lovely, love divine;
 Love was born at Christmas,
 Star and angels gave the sign.

Love shall be our token,
 Love be yours and love be mine,
 Love to God and all men,
 Love for plea and gift and sign.

—CHRISTINA G. ROSSETTI

HYMNS: "Hearken all! What Holy Sing-
 ing" (chorus, "Gloria, in excelsis Deo"),
 and "There's a Song in the Air."

OFFERING

DOXOLOGY

STORY:

A GIFT FOR AN EMPRESS¹

The first Japanese civilian to leave Japan after the close of World War II was the Rev. Mrs. Tamaki Uemura. Great was the interest throughout Japan when it became known that Mrs. Uemura had been invited to attend the national meeting of Presbyterian women in Grand Rapids, Michigan, in May 1946, and that General MacArthur and the State Department in Washington, D. C. had given the necessary permissions. Mrs. Uemura's friends brought their loveliest robes and obeis to her so that she could be beautifully dressed on her trip.

The Empress granted Mrs. Uemura an audience. When the Empress asked Mrs. Uemura why she had been invited, Mrs. Uemura answered that a group of Christian women in America had invited her to attend their national meeting because they firmly believed that Christian fellowship was so genuine and real a bond that war and bitterness between nations could

¹From *Classmate*, copyright Methodist Publishing House, 1945. Used by permission.

²Based on accounts in *Outreach*, August-September Vol. I, a monthly magazine of the Boards of National and Foreign Missions and Christian Education of the Presbyterian Church in the U. S. A. which is published by the Women's Committee.

neither break nor harm it. That impressed the Empress so much she gave Mrs. Uemura a small gold lacquer jewel casket and asked her to give it to those American women who had such ideals.

Mrs. Uemura was delayed enroute but arrived during the evening devoted on the program to the needs and suffering of the world and the opportunity at hand for restoration and reconciliation. Mrs. Paul Moser, chairman of the National Council, introduced her and asked her to close the meeting with prayer. This was her prayer: Let us bow our heads and make it ours.

PRAYER:

"O God, our Father, Father of Jesus Christ whose seamless garment we have torn, whose body we have caused to bleed, we come to thee, to the Cross of thy Son, and beseech thee for thy forgiveness.

"Thou bearest our infirmities. 'Thou bleedest for our souls. We have sinned before thee and against thee only. The torn garment is restored only when we become one in thee, all the peoples of the earth. Thou hast already begun restoring the unity of thy people. Thy work is to be carried on to its fulfillment.

"We intercede for those in other lands who are thinking of us in this gathering, and especially for those who have been alienated by human devices from the beloved people of this land. Restore our unity, one with another.

"Now we offer before thee a token of our dedication of ourselves to thine own work of restoration, of giving light and life and order to the world. Accept it and purify it, and with it, ourselves for thyself. In Christ's name we ask it. Amen."

STORY: (Continued)

On the last evening of that great meeting Mrs. Uemura presented the lovely gold lacquer jewel box from the Empress.

The Presbyterian women appointed a committee to acknowledge the gift and to prepare a gift for the Empress. What would be the appropriate gift to send to Her Highness, the Empress of Japan? The gift should be beautiful, even though simple. It should be meaningful and somehow symbolic of Christian women's concern for the Japanese people. After prayerful consideration all were agreed. As a group of Christian women, what greater gift could be offered anyone than our most precious possession—the Holy Bible?

For four months every effort was made to produce the loveliest gift possible. First, the right Bible must be found. Finally, an Oxford edition of excellent print on beautiful India paper was selected. Then came the search for the right artists to do the binding and handtooling of the cover.

What color of leather should be used? Not red, unless it were exactly the red used by the royal family of Japan. Any other shade of red might show discourtesy.

Not yellow, for it is the symbolical color for China.

White represents grief in Japan.

Black is a sign of mourning in the Occident world.

Blue is the chief color used by Shinto priests in Japan.

Green is the symbolical color of the Buddhists.

Therefore it must be purple—a royal purple.

But purple leather of good quality is scarce. However, there was a chance that there might be a piece of purple in a small roll of Nigerian oasis leather which was being brought from England. There was.

Then started the hand tooling by the

most skilled artists to be found.

Since it is an Oriental idea that sacred objects should be of exquisite simplicity and should be enclosed in an elaborate case, the Bible was bound very simply. Around the Bible was folded a water silk case. The outer case was beautifully bound of leather lined with gorgeous velvet. This outer case opens like a book and is richly decorated with a rose window design of gold and red.

This exquisite gift was the creation of skilled artisans of many countries:

The Bible was printed in England.

The paper was made in India.

The book was prepared for its binding by a native Swiss.

The outer cases were made by an Austrian.

The gorgeous stamping and hand tooling were done by a German-American.

The oasis leather came from equatorial Africa, and was tanned and dyed in England.

The design was chosen from a collection of French designs made by an Armenian.

The hand-illuminated presentation page was made by an aged and gifted gentleman of German ancestry who had been an artist for seventy years.

On the World Day of Prayer in 1947 in Bryn Mawr, Pennsylvania this exquisite gift for the Empress was dedicated and entrusted to Mrs. Tamaki Uemura for presentation upon her return to Japan. On April 21, 1947 she presented her precious gift to the Empress.

On the presentation page are these



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words: "We present to the Empress of Japan, with affectionate regard, our most precious possession, the Holy Bible, which expresses the faith by which we live, the hope that undergirds our purpose, and the love that unites all mankind, from the women of the Presbyterian Church of the United States of America. In the year of our Lord, nineteen hundred and forty-seven."

BENEDICTION:

All glory be to God on high
And to the earth be peace,
Good will henceforth from heaven to men,
Bring and never cease!

NAHUM TATE

December 25

THEME: *The Greatest Gift of All*

WORSHIP CENTER: A lovely madonna or a creche

PRELUDE: Christmas carols

CALL TO WORSHIP: The last verse of "O Little Town of Bethlehem," sung softly.

HYMNS: "Silent Night, Holy Night" and "The First Noel"

SCRIPTURE: Luke 2:1-20

HYMNS: "While Shepherds Watched Their Flocks by Night" and "O Little Town of Bethlehem"

SCRIPTURE: Matthew 2:1-11

OFFERING: This poem might be used before or after the offering:

THE GIFTS

Gold and frankincense and myrrh—three words

Whose great significance should catch the breath!

A symbol of his Kingship was the gold, The frankincense, a symbol of his death. The myrrh was his High Priesthood—strange rare gifts

That through the centuries would signify The way the little new-born Christ would live,

The way that he would die.

What gifts of love, O Master, can I bring;

Plain gifts that would be mine alone to give?

Prophetic gifts to tell how I shall die,

Significant of how I, too, shall live?

The golden gifts of love, perhaps, dear Lord,

As homage freely laid before thy feet;

The frankincense of selflessness, the myrrh Of kindness, fragrant, sweet.

Accept my gifts today as if they were Gold and frankincense and myrrh.

—GRACE NOLL CROWELL⁵

TALK: "Christmas Hymns"

Christianity is a faith that sings. From the Scriptures has come the inspiration for great hymns, oratories and chorales. The birth of Jesus has inspired many beloved Christmas carols. They come from many lands and many centuries.

"While Shepherds Watched Their Flocks by Night" was written about 1700 by Nahum Tate, the son of an Irish clergyman, and who was poet-laureate of England during the reign of King William III. Even older is "The First Noel". No one knows how old it is for it is a folk song which grew out of the life of the common people of England.

"O Little Town of Bethlehem" was written by the great American preacher Phillips Brooks about 1868 for the children

of his Sunday school, two or three years after a memorable Christmas eve in Bethlehem. His church organist who was also superintendent of the Sunday school, wrote the music.

"Silent Night" was written about the middle of the nineteenth century by a young Austrian priest in Oberndorf by the name of Joseph Mohr. His friend, Franz Gruber, who was both village schoolmaster and organist, wrote the music. "We Three Kings" was written by John Hopkins in the middle of the nineteenth century. When you sing it, note the

rhythm which suggests the swaying movement of the camels, and the minor chord which suggest Oriental music.

HYMN: "We Three Kings"

PRAYER: Our Heavenly Father, this Christmas day let us remember Jesus. Let us remember the angels' song "Glory to God in the highest, and on earth peace, good will toward men," and dedicate our lives to follow Jesus the Prince of Peace. Amen. (Or "Into My Heart" might be sung as the final prayer.)

Senior and Young People's Departments

by Hazel E. Anderson*

THEME FOR DECEMBER: *The Light of Christmas*

Use a star as the focal point in your worship center this month. You can make one by cutting a five-pointed star in the side of an oatmeal box, covering the hole with oiled construction paper and putting a light bulb inside. The box may be painted a dark color and hung against a dark wall covering. The star will then show up well even in daytime.

December 4

THEME: *Light in a Dark World*

PRELUDE: "O Come, All Ye Faithful"

CALL TO WORSHIP: John 1:4-5

SONG: "Watchman, Tell Us of the Night"

PRAYER: (Let this be a prayer of thanksgiving for what Christ's coming has meant in the world's history. It should be offered by someone who has been asked before the worship service.)

LEADER: "The World Then"

The world into which Christ came was an unhappy one. The people of Judea were a subdued and subjugated people. For centuries they had been subjected to the will of conquerors. Various nations, in turn, had dictated their lives, among them Persia, Egypt and Greece, with only a short period of freedom won by the Macabees. Since 63 B.C. they had felt the heavy yoke of Roman rule. Rome was the mistress of the world and her dominions were vaster and stronger than those of any nation which had preceded her. In the little town of Bethlehem the people were uncertain. They did not know from one day to another when some tyrant might come to seize their homes and enslave their children.

Secularism was popular, especially among the ruling group. Men and women gave themselves to the pursuit of worldly matters. Their highest interests lay in the market place and in the sports arena.

In the heart of many Jews was the hope that relief and redemption might come for they looked for a Messiah long promised. But the barriers of pride and prejudice kept many of them from being alert to the real issues of life. They were pious out-

wardly but inwardly there was emptiness. Such was the world into which the Light came.

OFFERING: Sing "We Give Thee But Thine Own" during the taking of the offering.

SPECIAL MUSIC

LEADER: "The World Now"

Now let us look at the world in which we find ourselves today. All about us there are those who feel insecure. There are thousands in the world who do not know what a new day may bring and whether they will have anything to eat. In lands devastated by war homes have been destroyed and people set adrift. There are shortages of coal and clothing and food. Everywhere there is political intrigue and there is shifting sand under the foundations of many a government. Young men live in apprehension, wondering whether they will be called away from home, school and business to military service.

Fear is everywhere apparent: fear of disease and death and of war with atomic bombs and disease germ invasions, fear of ideologies that might destroy our freedoms.

Secularism is unchecked. Official statisticians show us that America spends more money betting on horse races than on building churches, more for whiskey than for preaching Christ, more on cosmetics and chewing gum than on missions.

There is superficiality in religion, too. Great nations pray for peace but prepare for war. With the mouth some profess love and sacrifice but there is evidence in their lives of bitterness and hatred. Even within the churches there is dissension and strife. The church seems to have little effect on the world about it.

People are looking for a better tomorrow. They will never find it in the United Nations, in treaties, in a higher standard of living, in education. It is found only in the Light that came into a dark world on the first Christmas.

SONG: "Brightest and Best of the Sons of the Morning"

LEADER: Listen to the promises that the Word of God makes about Christ, the Light who has come.

First Reader: "In him was life; and the life was the light of men."

Second Reader: "And the light shined

⁵From *International Journal*, December, 1937.

*Associate Editor, Board of Christian Education, United Presbyterian Church, Pittsburgh, Pennsylvania.

darkness; and the darkness comprehended it not."

Third Reader: "The people that walked in darkness have seen a great light: they sit at dwell in the land of the shadow of death, upon them hath the light shined."

Fourth Reader: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Fifth Reader: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

LENT MEDITATION:

To us there is the challenge to discover and proclaim him who is born King of Kings, Lord of lords, Saviour of the world. The Light has shone in the darkness. We must tear away what hides the light from the eyes of men and let the light penetrate first into our own hearts and then shine out through us to others.

CLOSING PRAYER: Stanzas 1 and 4 of "Thou Didst Leave Thy Throne"

December 11

THEME: *The Light of a Star*

ELUDE: "The First Noel"

CALL TO WORSHIP: Matthew 2:1-2, 9

SING: "The First Noel," stanzas 1-4

PRAYER: Ask four people to pray, giving thanks that the Light which shone on the first Christmas has never been put out.

SCRIPTURE: Job 9:1-4, 7-10; Psalm 147:1, 4-5

SING: "We Three Kings of Orient Are"

SKITS: "The Star Symbol"

Leader: The symbol that led the first Wise Men to a discovery of Jesus was a star, which has always been one of the most interesting symbols of man's imagination. A star can best be seen at night, for the darkness shows its presence and characteristics. As we look at the star before us here, let us think of what it may represent and of the meaning of the star that shone above the manger of the Christ-child on the first Christmas.

First Speaker: A star drives away the darkness. A single star can pierce even the densest darkness. But a star shuts out the darkness only so long as it is not shut out. If you shut the door or cover your eyes, you will not see the light of a star. When the Wise Men saw the star, they followed it. Some who saw it marveled at it doing nothing. Some did not even look up to see it. Herod tried to kill the One who brought the Light. But the star still shone. The brightness of the star spoke of the Babe of Bethlehem who is the Light of the world. Wherever he is found in the past and life, darkness disappears.

Second Speaker: A star gives warmth. Our own sun is a star. If all the stars were to be put out, we would be left in coldness. The Babe in the Manger came to warm the world. Two men who walked with Jesus on the road to Emmaus said, "Did not our hearts burn within us?"

Third Speaker: A star has an invisible influence. The rays of light can be separated into different colors and there are many rays that we cannot see with the eye, X-rays etc. Jesus sheds his influence

on men in a quiet, invisible way which nobody can actually see. He makes a difference in the life and so although we cannot see him, we can see the radiance of his spirit in the lives of his followers.

Fourth Speaker: A star gives direction. The navigator of a ship sees the Southern Cross and finds his way. The navigator of a plane can find his way if he follows the sun. Christ gives direction for finding God as well as direction for living. He is the only safe Guide to follow.

Fifth Speaker: Stars never go out. Their light keeps coming in a never-ending procession of rays that give light, heat, energy and direction. Through the ages, Christ has blessed the world. The Light that shone around the manger at Bethlehem still shines in the world. Think of the cathedrals, orphanages, schools, colleges, hospitals, missions and organizations of millions of Christians that have blessed the world. Instead of going out, the Light reaches farther and farther into the dark places of the world. The world cannot be too dark to shut out the light of Christ, any more than the darkness of night can shut out the light of the stars. "The light is still shining in the darkness, for the darkness has never put it out." (John 1:5)

GUIDED PRAYER:

Let us pray that our lives may be full of the light of Christ. (Pause for prayer.)

Let us pray that through the light of Christ's star, we may reach out to God. (Pause.)

Let us pray that tonight we may see again the star as the Wise Men saw it and that we may then worship. (Pause.)

Let us pray that, having seen the star, we may never let its light cease to shine in our lives. May darkness never prevail over us. (Pause.)

OFFERING:

Leader: What shall we offer to the Lord for the Light of the World so that we might not have to live in darkness?

Response: Let us present to him our gifts that, with them, his messengers may carry the light to the far corners of the earth. Let us lay our lives upon the altar too for him to use here and elsewhere to bring others to see the Light of the World.

LEADER:

Christmas night was a night of star and

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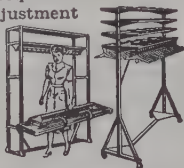
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song. Its loveliness and light should fill us our whole lives long. Then our hearts shall thrill through all the years as we remember angels on a hill; and one lone star will bless us still when Christmas night comes once again.

SONG: "Light of the World, We Hail Thee"

BENEDICTION

December 18

THEME: *The Light Shines in Our Hearts*

WORSHIP CENTER: Beneath the lighted star that has been used each week, place Holman Hunt's "The Light of the World," or another picture of Jesus standing at the door.

PRELUDE: If possible, have some young person who plays a violin or a horn play Christmas carols.

PREPARATION FOR WORSHIP: Revelation 3:20.

SONG: "As With Gladness Men of Old"

PICTURE INTERPRETATION:

The leader will find good interpretations of the picture in *Christ and the Fine Arts* by Maus, page 261, and in *The Gospel in Art* by Bailey. From the visual-aids office of your denomination, it is possible also to get a beautiful slide of this picture with an accompanying booklet which gives a fine and complete interpretation.

SILENT MEDITATION

LEADER:

An artist once was asked why he had no latch on the door in his picture of Jesus at the door. He replied, "There is good reason. The latch is on the inside, waiting to be lifted as the owner chooses to answer his knock and let him enter." It is up to us. Jesus stands waiting for us to let him in. At Christmas time, our hearts are open to those about us with new tenderness and love. Is there room for Christ, too?

SOLO: "O Jesus, Thou Art Standing," stanza 1

LEADER:

God yearns more than we can know to guide us and answer our problems. If he did not, he would not have given Jesus, his only Son, to the world. Jesus called himself the Good Shepherd. He knows us all by name and cares for us just as a shepherd does his sheep, if we will let him.

SCRIPTURE: John 10:9-17 (to be read by several in unison)

LEADER:

God is helpless without our cooperation, for he will not force himself upon us. If we do not make room for him in our hearts and lives, he cannot come to live there. God knows how often our lives are poor and shabby when they might be happy and useful. He longs to be allowed to live in and through us. Can he?

SOLO: "O Jesus, Thou Art Standing," stanza 2

GUIDED MEDITATION:

Let us remember how God sent his only Son to the world on the first Christmas. (Pause)

Let us think about all that we have in our lives to make us happy and thankful because God sent his Son. (Pause)

Let us listen for God's call to us to open the door of our hearts to let him enter. (Pause)

Let us ask God to enter our hearts, that at this Christmas season, Christ may once again be born. (Pause)

SOLO: "O Jesus, Thou Art Standing," stanza 3

OFFERING: To be taken while the piano continues to play the above hymn.

POEM:

CHRISTMAS EVE

The door is on the latch tonight,
The hearth-fire is aglow,
I seem to hear soft passing feet—
The Christ child in the snow.

My heart is open wide tonight,
For stranger, kith or kin;
I would not bar a single door
Where love might enter in.

—Author Unknown

PRAYERS: (To be given by several who have been asked before the worship service. The leader closes with a prayer of dedication.)

December 25

THEME: *Keep the Light Shining*

PRELUDE: "O Come, All Ye Faithful"

CALL TO WORSHIP: Third stanza of "O Come, O Come, Immanuel"

SONG: "Angels from the Realm of Glory"

SCRIPTURE: John 1:1-14 (Use the Revised Standard Version of the New Testament.)

SONG: "It Came Upon the Midnight Clear"

LEADER: If we are to help shed abroad the Light of the world, we ourselves must walk in the light and be conductors through which the light may shine to others. Listen to what Jesus said.

FIRST READER: John 8:12; 12:36 (R. S. V.)

SECOND READER: Matthew 5:14-16 (R. S. V.)

SONG: "Brightest and Best of the Sons of the Morning"

LEADER:

Christ has told us that we are to be the light of the world. The world is a dark place but every genuine Christian can help to dispel the darkness by bringing to

bear on life the Light of God through his life. When we walk through a dark room it is difficult to identify even familiar objects. It is like that in our world today. People are confused and uncertain. The Christians of the world need to turn the light of Christ on all parts of life so that our ideals, our motives, our actions and our attitudes may be clear. We dare not try to walk through the world in any other way.

A light is of no use if we hold it to ourselves tightly. One of its purposes is to lead. Just as there are beacon lights on hills and buildings throughout the country to guide planes to their destination, so Christians should be steady signposts pointing ever upward to Christ.

But before we can lead others to the Light of the World, we ourselves must be in that Light and of it. The light is not in a bulb until the current is turned on; a candle does not burn until it is lighted.

SONG: "As With Gladness Men of Old"

FIRST WISE MAN: (The wise men might enter in costume.)

I bring gold to the Christ-Child. I know that all of my worldly possessions and my hopes for success come from him. I offer my gold because I want to live for Christ and walk in his Light.

SECOND WISE MAN:

I bring prayer and worship to the Christ-Child. I want to walk in the Light but I know that I can only do it when I worship in spirit and in truth. I want to put my worship of Christ above the worship of everything else and to put him first in my life.

THIRD WISE MAN:

I bring myrrh, the symbol of suffering and sadness. I know that those who truly follow Christ will not have a smooth, easy life. I want to have courage to keep following the Light even when the way is hard. I want to be willing to pay whatever price is necessary to follow the Light even though it may cost me personal comfort.

LEADER:

Today is Christmas. How shall we observe it? Shall we make it truly a birthday celebration for Christ or have we forgotten him in the rush and activities of the past days?

What will happen when Christmas Day is past? Will we forget what it has meant and will we be the same people we were before and let the world remain the same? Will we keep the light shining throughout the year or will we let it become dim because we forget to honor Christ in our thoughts, our conversation and our actions? Will we hold the light high in the world by our interest in the missionary work of our church? Each of us has the answer.

SONG: "Just As I Am, Thine Own to Be"

MEDITATION: (For silent thought)

What shall I give to Christ today that will help to keep the light shining? Shall I promise to spend some time with him alone each day? Shall I offer my ability to my church? Shall I find richer fellowship with other Christians in the church each week? Shall I be more faithful in the church organizations to which I belong? Shall I help my family to begin daily devotions? Shall I offer my life for a church vocation?

OFFERING: To be taken while a quartet sings "Silent Night"

PRAYER, followed by the Lord's Prayer.

With the New Books

The Handbook of Day-Camping

By Mabel Jobe. New York 17, Association Press, 1949. 189 p. \$3.00.

"What is Day Camping?" asks the author of this book, who then proceeds to answer the question. Based on thirty years of general camping experience and day camp operation, this is a practical, working handbook which should be in the library of every person connected with a day camp. Some of the topics discussed are: starting a day camp, developing community interest, choosing and using a site, selecting and training staff, and what to do in a program.

Leaders of established day camps may use this book in evaluating and improving their own situation. Those just beginning a day camp will find it invaluable. Persons with program responsibility will appreciate the rich resources in the chapters containing suggestions of what to do, and how to do it. These ideas will also be of help to clubs or group leaders.

There are even recipes for outdoor cooking, and a list of suitable supplies for a day camp of fifty children, in this very complete manual.

A. L. G.

A Student's Vocational Guide

Prepared by The Student Christian Movement in New York State. New York 19, The Student Christian Movement in New York State, 1949. 20 p.

Here is a brief look at most of the vocations in the religious and social work fields in which students may be interested. It is welcome because most vocational guidance materials give little or no attention to religious vocations. The Guide outlines "Kind of Work," "College Courses," "Requirements," and "Further Information" for each of the vocations covered.

The reviewer notes a few omissions, notably the omission of a section on co-operative Christian work. In view of the growth of the Council movement, this is an unfortunate omission. The Table of Contents does indicate a section on religious education "In Communities." The body of the Guide, however, does not contain such a section.

The Guide will be of special interest to high school seniors, college students, and counsellors in vocation. The reader will find answers to many of his questions about religious and social work vocations, and he will find sources to which he can go for answers to practically all of them.

L. J. G.

The Candle of the Lord

Myron T. Hopper. St. Louis, Bethany Press, 1948. 250 p. \$2.00.

There are many books of worship services for young people, but in few of them is guidance given for developing the services into living worship experience.

Out of his years as a counselor and teacher of youth, Dr. Hopper has prepared this book, which includes services on the Spiritual Life, Appreciation of God, the Christian Way, the Church, Needs of Man, the Christian World, and Stewardship. Several services for special days are also provided.

As important as the worship materials are the sections of the book designed to help the leader of worship understand the worship experience, the opportunities and responsibilities of the leader of worship, and the steps which must be taken in planning for group worship.

H. F. S.

Something to Stand On

By Lewis L. Dunnington. New York, The Macmillan Company, 1949. 184 p. \$2.50.

This book is directed to older high school students and others who are facing problems of personal belief. The author is a minister interested in the lives and personal religion of college students at the University of Iowa. It is his belief that the church today "has encrusted and almost buried the simple, lovable, dynamic personality of Jesus beneath a load of man-made theological numbo-jumbo." Although one may disagree with the author's theology, one cannot help admire the author's straight-forwardness and sincere statement of his personal convictions.

The book is composed of twenty sermons written in simple words and an easy style for reading. It is easy for the average reader to understand what the author is discussing. Some of the problems: "Why I believe in Christ," "Hell," "Why Do Good Men Suffer?" and "Here We Take Our Stand." Although there are many controversial statements, the book is stimulating reading.

D. S.

A Guidebook to the Bible

By Alice Parmelee. New York, Harper and Brothers, 1948. 331 p. \$3.50.

Miss Parmelee has rendered a real service to biblical scholarship in her present volume by bringing many of the best findings of the field down to the level of the average student and church school teacher. The scholar might object to her free use of imagination, however; but he cannot say it is carried too far. The author treats the vast scope of Bible history in such a way as to encourage rather than frighten one.

The title of the book is misleading since it creates the wrong impression of the contents. Miss Parmelee treats the subject under three large headings (1) the background and development of the Old Testament; (2) the background and development of the New Testament; and (3) the story of the Bible since its canonization. Such a sweep of information would give content to at least three full college courses,

yet it is all confined to 315 pages. Each chapter is very brief, four to ten pages, with the discussion carefully condensed and written in an interesting style which carries the reader along in the romance of the history of the Bible.

The author has not allowed herself, however, to become so confined to historical and literary details as to lose sight of the unique spiritual factors that make the Bible the most important book ever written—the Word of God. This fine balance of factual with spiritual insight is especially commendable, and will be welcomed by many.

Here is a volume that is to be highly recommended to those who wish a general survey of the whole Bible treated in the simplest and most direct terms. The conservative will be pleased with the clear treatment of the rational approach to the Bible that will guide him sympathetically to see the Bible as a product of history, yet preserve for him many of those elements he holds so dear. The church school teacher will be helped by the great fund of skillfully presented background information. The minister will welcome the helpful review of his seminary Bible courses.

J. C. T.

Understanding the New Testament

By Ian W. Fraser. Nashville, Abingdon-Cokesbury Press, 1949. 160 p. \$1.75.

Written by a New Zealand minister who at one time was youth assistant at a large New York City Presbyterian Church while doing graduate seminary work, this book is an elementary introduction to the books of the New Testament.

After one chapter on how the New Testament came to be written and collected, the author discusses in successive chapters the authorship, historical background, and content of each book.

Simply and clearly written, it follows the trend of contemporary scholarship. It presents conclusions of research without going into all the details of evidence. Some conservatives may think it too advanced; but the liberals may think it too cautious. However, it will be helpful to the minister and layman alike for review and new study.

L. P.

Church and Community in the South

By Gordon W. Blackwell, et al. Richmond, Virginia, John Knox Press, 1949. 416 p. \$6.00.

This volume grows out of a "religious education re-study," projected under the executive direction of Dr. L. J. Sherrill and under the supervision of Dr. Edward D. Grant for the Presbyterian Church in the United States. The volume is by no means a mere by-product, but will remain within easy reach of the desks of those who need:

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The author comes to the conclusion that the deepest joys in sex and love are the products of self-confidence, mutual respect, and cooperative concern for values.

This HADDAM HOUSE book should be read and re-read by all those interested in young people and their problems and by the young people themselves.

... and have other you used these books yet?



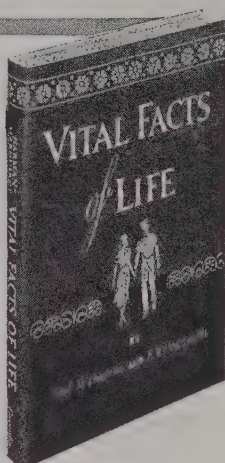
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One might quarrel with the choice of problem areas, on the basis of felt need on the part of the persons who intend to do the self-survey. However, one quickly modifies one's own objection by saying, "Felt need is a good place to start." If churches which subsequently carry forward the self-survey idea, will read this book, they are almost certain to select problem areas for study which are both realistic and comprehensive.

H. H. K.

Christianity and American Education

By Edwin H. Rian. San Antonio, Texas, The Naylor Company, 1949. 272 p. \$3.00.

Within the last year, an unusual number of books discussing the relationships of religion and education in the light of the American principle of the separation of Church and State, have come from the press. This is another one. In his first sentence, the author states, "The purpose of this book is to picture Protestant education as it is today." The picture he paints is a dark one, and we trust unjustifiably so.

The book is divided into three sections—Public Schools, Roman Catholic Schools and Protestant Schools, with the last chapter devoted to the development of a Protestant philosophy of education comparable to that of the Roman Catholics. The first section is the best, although it is not comparable to a similar treatment in J. Paul Williams' *The New Education and Religion*, or Hauser's *Teaching Religion in the Public School*.

It would seem that Dr. Rian did not acquaint himself with the latest trends in higher education, since he condemns it as anti-religious (page 108). The textbooks he cites and criticizes in discussing the secularization of education are old, some of them bearing a publication date in the first decade of our century; only a few were published within the last ten years.

His treatment of Roman Catholic education is more objective, although its history appears to be one long struggle to obtain public funds. Dr. Rian heartily commends the Manifesto of Protestants and Others United. He agrees, however, with Roman Catholic theory that education must have a basic philosophy upon which it stands, and states that "the extensive and thorough-going philosophy of educa-

tion which American Catholics have propounded is really at the core of the system and the underlying cause for its strength." (p. 139)

It is at this point that Dr. Rian feels that Protestant education has fallen down, even the Lutherans with their parochial schools. His answer is a system of Protestant—he does not like the term “parochial schools”—education similar to the Roman Catholic system and based on a philosophy of education outlined in the last chapter of his book. He would advocate its control by parents, as already practiced by the National Association of Christian Schools launched by the National Association of Evangelicals, whose philosophy and theology he accepts.

Dr. Rian criticizes church-related colleges for using “non-Christian” teachers and lecturers but does not define “non-Christian.”

The author's attitude toward weekday religious education on released time is regrettable. There are some real errors in fact here which are undoubtedly based on lack of information. He has not consulted representative writings of recognized authorities in the field—at any rate, there is no mention of them. His estimate of the accomplishments of the movement is inadequate and he passes over the McCollum decision as unimportant with a casual one-sentence reference.

While the book has its values, its basis upon a narrow interpretation of Christian philosophy and its disavowal of the public school system contrary to general Protestant opinion, militate against its contribution to a field where tolerance and thinking unclouded by emotion are especially needed today.

L. V. MCG.

Kierkegaardian Philosophy in The Faith of a Scholar

By David F. Swenson and edited by Lillian M. Swenson. Philadelphia, The Westminster Press, 1949. 160 p. \$2.50.

Seven addresses by the discoverer and popularizer of the great Danish theologian Soren Kierkegaard are here published posthumously.

Given between the years of 1926 and 1936 to Minnesota audiences—Dr. Swenson being professor and head of the department of philosophy at the University of Minnesota—these addresses offer some remarkable insights into religious life and experience which have striking similarity to more recent thought.

Only one instance can be given. In a penetrating lecture on “Progress in Religious Thought,” Dr. Swenson disassociates the great intellectual advances made in the last century in many phases of religious knowledge from any real advance in the religious quality of individual life. He singles out the enormous researches of biblical criticism and of the life of Jesus and the early church to show that more is needed to be genuinely Christian than these.

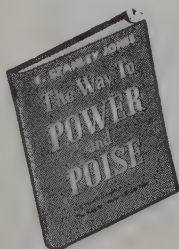
Written in a simple style, the book nonetheless is meaty and full of ideas to be read slowly and studied carefully. It is the transmutation of Kierkegaardian ideas

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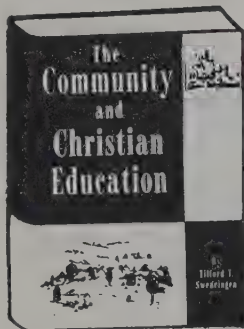
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by Dr. Swenson, with his own touches of originality, into thought patterns more meaningful for American Protestantism.

L. P.

You Can Read the Bible

By Charles D. Spotts. Philadelphia 2, The Christian Education Press, 1949. 127 p. \$1.50.

Books to assist in the understanding of the Bible are always needed, particularly as tools for use with young people. This book grew out of articles written for a denominational youth magazine.

It should be equally useful in adult classes which want to know "what the Bible's all about" and which are looking

for an alternate to cover to cover reading. He suggests four ways of reading the Bible: by authors, as history, by investigating its great religious beliefs, and as a source of comfort and help.

G. E. K.

The Effective City Church

Murray H. Leiffer. Nashville 2, Abingdon-Cokesbury Press, 1949. 232 p. \$2.75.

This is a book which should be seriously studied in every city church and church federation. Its use by a study group representing the various organizations and departments in the congregational life would mean a constructive evaluation of the church and its community relationships,

an opportunity to assess weaknesses before it is too late, and to lay the strategy for future growth and service.

Mr. Leiffer, a professor of sociology, has had wide experience in the study of urban sociology and church administration, in developing techniques for analyzing a church, and in planning with churches to meet new conditions in the light of community change. His book is based on the concept: "No urban area is static. If it is to be effective, the church dare not be less dynamic than the community itself."

As one reads the book and studies the numerous charts and graphs, he finds himself repeatedly asking the question, "Is my church like that?" And if Protestantism is to survive in the United States, members of urban churches must find the answers to questions related to the present health and future growth of their congregations.

Mr. Leiffer helps in such analysis by dealing with questions of patterns of city growth, influence of urbanization on people and the church, the methods by which the church may develop its program effectively to reach people in different types of city communities.

H. F. S.

The Atomystic Way

By Warner Tabb. New York 7, The Exposition Press, 1948. 63 p. \$2.00.

This book of free verse is a poetic blending of science and mysticism by a philosophical engineer and inventor in search of new understanding of the faculties of mind. Although the book is refreshing reading at times, one often has the feeling that the poet is very befuddled as he attempts to express himself in a highly intellectual way. It has limited appeal.

D. S.

Answer from Amsterdam

By Cecil Northcott. Boston, The Pilgrim Press, 1949. 64 p. \$.75.

This distinguished British Congregationalist takes a new look at his own denomination in the light of the Amsterdam Assembly. He likes what he sees. He believes the World Council is no threat to those who cherish the freedom of the local congregation, for freedom implies the right of one congregation or denomination to join with others for the common goal.

Congregationalism's high evaluation of the importance of the local church, its trust of liberty, its confidence in the laity, its historic concern for the rights of man and its evangelistic passion are gifts which it brings to the larger family of Christians.

This booklet should have some sequels: "Methodism in the light of Amsterdam," ditto for Presbyterianism, Lutheranism, and a half dozen more. And if they had what this book does not have, questions for study and references for further reading so much the better.

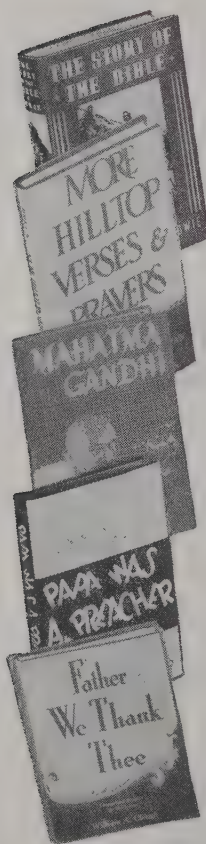
G. E. K.

Additional Books Received

*THE ANCESTRY OF OUR ENGLISH BIBLE. By Ira Maurice Price. Revised Edition by William A. Irwin and Allen P. Wikgren. New York, Harper and Brothers.

*To be reviewed

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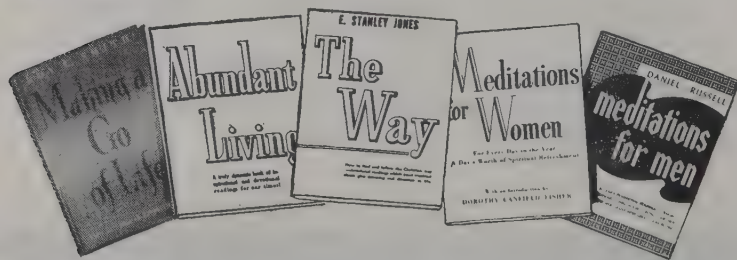
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RURAL PARISH! by Anna Laura Gebhard. A delightful story of trials and triumphs in a rural parish, told by a young minister's bride. Illustrated. \$1.50



ers, 1949. 349 p. \$3.75.

*CALL TO CHRISTIAN ACTION. By D. R. Sharpe. New York, Harper and Brothers, 1949. 123 p. \$1.50.

*CHRISTIAN WAYS FOR COLLEGE DAYS. By Harry Gordon Goodykoontz. Richmond, Virginia, John Knox Press, 1949. 78 p. \$1.00.

*DOGMATICS IN OUTLINE. By Karl Barth. New York, Philosophical Library, 1949. 155 p. \$3.75.

*THE DREAM GATE. By Marcus Bach. Indianapolis, The Bobbs-Merrill Company, Inc., 1949. 318 p. \$3.00.

*THE EFFICIENT CHURCH OFFICER. By Eugene Dinsmore Dolloff. New York 10, Fleming H. Revell Company, 1949. 175 p. \$2.00.

*HINDU VIEW OF CHRIST. By Swami Akhilananda. New York, Philosophical Library, 1949. 291 p. \$3.00.

*JESUS IN PORTRAITS OF VERSE. By Estelle Blanton Barber. Dallas 8, The Kaleidograph Press, 1949. 184 p. \$3.00.

THE LIFE THAT NEVER ENDS. St. Louis, Concordia Publishing House, 1949. 168 p. \$2.00. Prepared under the auspices of the Literature Board of The Lutheran Church—Missouri Synod. Thirty funeral sermons by various authors, dealing with both normal and abnormal situations.

*THE MAN BORN TO BE KING. By Dorothy L. Sayers. New York, Harper and Brothers, 1949. 339 p. \$3.75.

*THE MAN FROM NAZARETH. By Harry Emerson Fosdick. New York, Harper and Brothers, 1949. 282 p. \$3.00.

*THE MODERN READER'S GUIDE TO THE BIBLE. By Harold H. Watts. New York, Harper and Brothers, 1949. 524 p. \$3.75.

*THE PHILOSOPHY OF CIVILIZATION. By Albert Schweitzer. New York, The Mac-



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1 O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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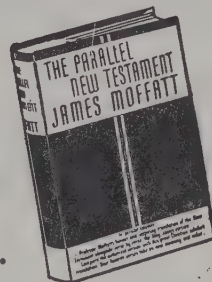
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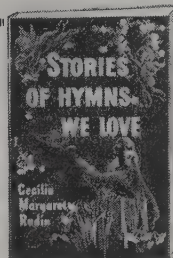
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millan Company, 1949. 347 p. \$5.00.

*PUNISHMENT WITHOUT CRIME. By S. Andhil Fineberg. Garden City, New York, Doubleday and Company, Inc., 1949. 337 p. \$3.50.

*THE REALITY OF THE RELIGIOUS LIFE. By Henry Bett. New York, The Macmillan Company, 1949. 159 p. \$2.25.

*RURAL WELFARE SERVICES. By Benson Y. Landis. Morningside Heights, N. Y., Columbia University Press, 1949. 201 p. \$3.00.

THE SNOWDEN-DOUGLASS SUNDAY

SCHOOL LESSONS 1950. By Earl L. Douglass. New York, The Macmillan Company, 1949. 467 p. \$2.50. Practical Expositions of the International Sunday School Lessons.

*TREASURY OF THE CHRISTIAN FAITH. Edited by Stanley I. Stuber and Thomas Curtis Clark. New York 17, Association Press, 1949. 832 p. \$5.00.

*210 MORE CHOICE SERMONS FOR CHILDREN. By G. B. F. Hallock. New York, Harper and Brothers, 1949. 305 p. \$2.75.

What's Happening

World Convention to Include I. C. R. E.'s Quadrennial

CHICAGO, Ill.—The World Convention on Christian Education, to be held in Toronto, Canada, August 10 to 16, 1950, will not only be a significant gathering in itself but will be the occasion for other important meetings of American groups. The International Council of Religious Education is foregoing a separate convention program for its 22nd Quadrennial Convention. Instead, it is urging its constituency to attend the World Convention. The business of the Quadrennial Convention will be held at a territorial meeting of the workers of the United States and Canada, which will parallel similar meetings from other countries. One of the sessions calls for such regional meetings, where the workers from different sections of the world may meet as groups to discuss problems peculiar to their own situations.

The related meetings are:

The World Institute on Christian Education, July 22 to August 5, for a selected group of persons who will give detailed study to problems of Christian education.

The International Conference on Chil-

dren's Work, August 7 to 9, sponsored by the Committee on Religious Education of Children of the International Council of Religious Education.

The annual meeting of the *North American Council of the United Christian Youth Movement*, to be held immediately following the Convention.

This mid-century World Convention is catching the imagination and arousing the enthusiasm of people in many lands. Addresses by well-known Christian leaders of various countries, worship programs, small discussion groups, demonstrations of audio and visual aids, and exhibits are among the features of the program. The theme of the Convention is "Jesus Christ—Teacher and Lord." The program as a whole will major on a consideration of the contemporary world and its implications for Christian leaders of all age groups. Ample time will be provided also for fellowship and recreation.

The Convention will be housed at the University of Toronto. The Dominion of Canada, through the hearty cooperation of all its Protestant communions, and its expressed eagerness to afford proper entertainment, is preparing a most hospitable welcome to the delegates. Canada's scenic beauties offer alluring side trips to the many who will combine their Convention attendance with vacation tours.

For further information and registration, write to the World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y.

Protestant Radio Commission Sponsors Network Series

NEW YORK, N. Y.—A significant network radio series sponsored by local organizations is being broadcast over American Broadcasting Company stations. The program, "Someone You Know," began September 29 and will be heard for thirteen weeks. The time is Thursday evening, 10:30 to 11:30, EST, MST and PST, and 9:30 to 10:00 CST.

"Someone You Know" shows the place the minister as counselor and friend to his people. Each program deals with an important human difficulty, such as "The Christian answer to marital infidelity," "Juvenile delinquency," and "Retirement and later maturity." Each program consists of a vivid drama, followed by a discussion by a panel of experts including Mrs. Eleanor Roosevelt, Dr. William C. Menninger, Dr. John Sutherland Bonnell, Professor Ross Snyder and Dr. Roy A. Burkhardt.

Communities not now receiving this program, either live or transcribed, should communicate with the REV. EVERETT C. PARKER, Protestant Radio Commission, 297 Fourth Ave., New York 10, N. Y.

Council Happenings

DURHAM, N. C.—REV. CARL R. KEY recently resigned as Executive Secretary of the North Carolina Council of Churches to become regional director of CROP. MISS FRANCES QUERY, who has served the Council as Religious Education Consultant, has been elected Executive of the Council.

NEWARK, N. J.—The New Jersey Council of Churches recently purchased a new headquarters building at 65 Central Ave., Newark, N. J. The Council and its predecessors, the New Jersey Sunday School Association and the New Jersey Council of Religious Education, have leased space in Newark since 1908 when the Sunday School Association moved to that city.

In addition to attractive offices on the first and second floors, the third floor rooms, including a kitchen, will provide a central location for committee meetings. DR. EDWARD ALLEN MORRIS, a Trenton pastor, was recently elected President of the New Jersey Council. MR. HENRY REED BOWEN is Executive Secretary.

BROOKLYN, N. Y.—The Brooklyn Division of the Protestant Council of the City of New York recently announced that the REV. J. BLAINE FISTER, formerly assistant pastor of the Salem Reformed Church of Rochester, N. Y., has been appointed Director of Christian Education.

The Protestant Council also announced the opening of nine leadership training schools this fall.

CORTLAND, N. Y.—REV. GEORGE R. COMBS, former Navy Chaplain, has been designated as the secretary of the Cortland, N. Y., Council of Churches. He succeeds REV. JOHN C. WILSON who resigned to become pastor of the Methodist Church in Central Bridge.

OMAHA, Nebr.—The Omaha Council of Churches opened its fall program with a Sunday school superintendents' dinner with DR. FRANK GORMAND of the University of Omaha speaking on "Following Christ in the Church School Program." The Omaha School of Christian Service, sponsored by the Leadership Training Committee of the Christian Education Department, was opened October 31 with sessions held simultaneously in four districts of the city. REV. W. BRUCE HADLEY is executive secretary of the Omaha Council.

KIRKWOOD, Mo.—The Missouri Council of Churches sponsored November 6 as "Missouri Go-to-Church-and-Sunday-School Day." For a number of years hundreds of churches in Missouri annually have observed this special day. This year it had special significance as a phase of the United Evangelistic Advance. Around the theme, "Building Together a Righteous State," materials such as a worship service, posters for store windows, articles for the newspapers, and suggestions for a community-wide emphasis were made available from the state council.

Christmas Gifts in Braille

NEW YORK, N. Y.—Religious books in Braille are recommended as Christmas gifts to blind children by the John Milton Society, which is the agency of the Protestant churches to serve the blind. Contributions from church school classes or other organizations will be used by the Society to send one or more of the following books to needy blind children:

Christmas Carols, \$1.00; *Children's Book of Bible Stories*, \$3.00; *Song of Our Syrian Guest*, \$.50; *Prayers for Younger Children*, \$.50; *Prayers for Older Children*, \$.50; *A Book of Religious Poems*, \$1.00; a one year's subscription (special offer) to *Discovery*, a magazine for boys and girls, \$5.00.

Gifts should be sent to John Milton Society, 156 Fifth Avenue, New York 10, N. Y. It is requested that they be sent before Christmas in order that the children may receive the books as gifts on Christmas Day.



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CLIP AND MAIL TODAY

WICHITA, Kan.—The Wichita Council of Churches, in cooperation with the Wichita City Teachers' Association, recently sponsored a Sunday breakfast session honoring all new public school teachers in Wichita. Each church sent one or more representatives to act as hosts and hostesses. The teachers were given a warm welcome to the city.

MINNEAPOLIS, Minn.—The Minneapolis Church Federation has prepared a welcome booklet, *Beyond My Parish*. This is sent to each new church leader as he comes to the city. The cooperative work of the churches is explained and an invitation given for the minister and his family to participate in interdenominational activities. REV. HOWARD G. WILEY, Executive Secretary, announced that Miss IMOGENE SCHICK has become Administrative Assistant in the Federation. DR. EARL F. BAUMHOFFER is Associate Executive Secretary. Forty weekday religious education teachers held a two-day institute on "Christian Growth and Curriculum Enrichment." It was estimated that 20% of the boys and girls enrolled last year in Minneapolis weekday religious education classes were not identified with any church or church school.

CHICAGO, Ill.—REV. JOHN W. HARMS of the Chicago Church Federation announced on October 1 that DR. JOHN H. SHOPE had begun work as Executive Director of a new Bureau of Research and Planning created in the Department of Church Development and Comity. The Church Federation has had a part time program of research and survey since 1943. The creation of the new Bureau with an expanded program supported by seven denominational church extension boards in Chicago, represents an expansion of the efforts to secure specific information about community needs before new churches are established or relocated.

Dr. Shope comes to Chicago from Pittsburgh where he has served as Research Director of the Council of Churches of Christ of Allegheny County. He holds a M.A. Degree from Columbia University and a Ph.D. Degree from the University of Pittsburgh. Dr. Shope is an ordained minister of the Evangelical and Reformed Church and has been minister of churches in Gladland and Pittsburgh, Pennsylvania.

BUFFALO, N. Y.—The Council of Churches of Buffalo and Erie County have for the past year employed the REV. ROBERT O. SMITH as director of their College Work Department which maintains a religious ministry to college students in Buffalo. The department supplies the Protestant churches of Buffalo with names of students and encourages them to strengthen their own college age program.

A monthly newsletter called Scan (Student Christian Association News) will be published this year.

Under the guidance of the REV. RALPH M. GARMICHAEL, director of Christian Education of the Council, five leadership education schools were opened in the city following Religious Education Week. The Council has recently employed, one day a week, a professionally trained and experienced supervisor for their weekday religious education work. The new worker is MRS. PAUL E. KELLER, of Orchard Park Presbyterian Church.

ROCHESTER, N. Y.—The Rochester Federation of Churches, under the direction of REV. DANIEL W. STAFFELD, Director of Weekday Religious Education, opened 131 weekday classes in 33 different churches throughout the city the week of September 26. MRS. EINAR T. ANDERSON is Supervisor of elementary classes and REV. STANLEY BORDEN is supervisor of high school classes.

TULSA, Okla.—The annual convocation of the Oklahoma Council of Churches was held at the First Presbyterian Church in Enid September 28-29. The program centered around the United Evangelistic Advance. The speakers were DR. H. H. MCCONNELL of the Department of Evangelism of the Federal Council of Churches and the REV. HARRY C. MUNRO of Texas Christian University.

Vacation School Held For Children of Air Force in Japan

TACHIKAWA AFB, HONSHU, JAPAN—The Tachikawa Air Force Base Chapel, in keeping with the American custom, inaugurated a two-weeks' vacation church school this summer. This base is about twenty miles west of Tokyo. For over three months supplies had been secured from publishing houses in the United States by mail, from stores in Manila (picked up by flyers making their regular flights on Troop Carrier) and from countless little stores in Japan.

It took the combined efforts of the 374th Troop Carrier Wing Chaplain, Capt. Maurice D. Fulkerson, more than fifty of the wives on the base, the chapel organist, many Japanese nationals, the 548th Engineer Service Battalion Band from Murayama, Japan, and all the mothers on the base, to plan and operate this two-weeks' school.

On July 1, thirty-six women canvassed homes in the Tachi Dependent Housing area asking names and ages of children who would be interested in attending the school. More than 275 youngsters were enrolled.

On the opening day of the school, July 15, two large flat-bed GI trucks, decorated with the blue and yellow Bible school colors, and led by a band from the 548th Engineer Service Battalion, paraded through the dependent area. Following these were six busses also decorated in the Bible school colors carrying the children, who sang Christian songs.

About 250 children took part in the procession, which then went to the Wing Chapel where the children were assigned to classes. The classes lasted from 8:30 until 11:30 A. M. daily and included beginner, primary, junior and intermediate departments. The entire staff, including superintendent, principals, secretaries, organists and pianists, and handicraft directors, consisted of about fifty-three persons.

During the recess each day, the children were furnished with a glass of milk and some cookies, paid for by the Protestant denominational fund. In addition, a picnic on the final day of the school was held, with mothers furnishing the food.

A daily vacation Bible School Paper was also prepared which each child carried to his home at the end of the day's session. This newspaper made quite a definite impression on the parents and aided in teacher-parent cooperation.

On the final night, July 29, at the graduation service, each child was presented with a graduation certificate. Each department was allotted fifteen minutes to give a survey of the work accomplished.

Tuesday— Demonstration School

(Continued from page 15)

to help a few persons each day with their local church problems. If you wish this help, make an appointment with your instructor.

VI. OUTSIDE STUDY

Observation will be more helpful if supplemented by study. We hope each of you will read the textbook and complete the assignments suggested by your instructor. Those who finish the course will receive Course Cards from the International Council of Religious Education.

VII. HOW CAN WE MAKE THESE CLASSES MORE HELPFUL?

Your suggestions will be gladly received.

Need a Christmas Play?

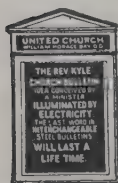
There is still a limited number of copies of issues of the *International Journal of Religious Education* containing recent Christmas plays:

Lucius and the Child of Bethlehem, a one-act play for 15 or more players, by Kenneth W. Sollitt and J. Paul Faust, September 1948, 10c a copy.

The Brotherhood of Christmas, a musical interpretation, by Jean-Louise Welch, October 1948, 10c a copy.

If He Had Not Come, a lively dramatization of a famous story, by Mary Lou and Dennis Savage, September 1949, 25c a copy.

These should be ordered from the offices of the *Journal*, 206 S. Michigan Ave., Chicago 4, Illinois.



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M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

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Easy Living (RKO) Victor Mature, Elizabeth Scott, Sonny Tufts. *Drama* about professional football hero whose marriage breaks up because his ambitious, selfish wife prefers to associate with wealthy patrons who can help her put over her interior decorating business rather than to accompany him to college coaching job when his heart goes bad. . . . Some good football sequences, but solution of sordid marital dilemma by artificial device spoils that part of the story. It turns out to be just dressed-up soap opera. **M**

I Was a Male War Bride (Fox) Cary Grant, Ann Sheridan. *Comedy*. Feuding—first between French captain and blunt WAC lieutenant assigned to aid him on mission, then, once they are safely married, between them and army red tape in efforts to get him aboard the transport

due to carry her home. . . . A fast paced, sometimes genuinely funny farce of situation, but with basic idea spun so thin things get tiresome before the end. Although much of humor borders on the suggestive, that doesn't make the film "adult." **M**

It's a Great Feeling (War.) Jack Carson, Doris Day, Dennis Morgan. *Comedy*. Carson and Morgan play themselves scheming to bring in scheduled film by putting over with producer an "unknown" they discover in studio cafe. Strangely enough in Hollywood annals, the plan doesn't work. . . . A series of farcical situations, none very fresh or entertaining. In effort to supply lacking zest, various Warner stars are casually introduced as themselves, a device that doesn't do much to save the proceedings. **M,Y**

Johnny Stoolpigeon (Univ.) Howard Duff, Dan Duryea, Shelley Winters. *Melodrama*. Aroused when his wife dies a dope addict, convict consents to help federal agent track down smuggling ring by infiltrating him into group of suspected operators. Film traces their course from San Francisco to Vancouver to Tucson, where violent climax occurs. . . . Routine cops and robbers affair, but consistently suspenseful. **M,Y**

Not Wanted (Film Classics) Keefe Brasselle, Sally Forrest, Leo Penn. *Drama*.

Unhappy in drab home, young girl throws herself at feet of disillusioned, itinerant night club musician, follows him to another city only to be rejected. Her chance at a normal happy life which then comes is lost when she finds she is to have a baby, but understanding staff at rescue hospital where she seeks aid helps straighten out her life for her. . . . An earnest, restrained handling of a theme that could easily have been sensationally exploited. **M,Y**

Rope of Sand (Par.) Corinne Calvet, Paul Henreid, Burt Lancaster, Claude Rains. *Melodrama* set in South African desert, around vast diamond reserve, where men lust for riches, ponder revenge, are unbelievably brutal to each other, apparently have no attributes or motives above the beast level. For extra measure, a sex angle sordid and contrived. . . . Good talents both in direction and acting, effective setting and skilled camera work wasted on a concentrated display of violence and bestiality. **M**

Roseanna McCoy (RKO) Joan Evans, Farley Granger, Aline MacMahon, Raymond Massey. *Melodrama* exploiting the famous Hatfield-McCoy mountain feud. How a boy from one clan and a girl from the other fall in love during a temporary truce in hostilities, launch thereby a bitter renewal of the struggle but because they persist in loyalty to each other eventually bring in a new period of peace. . . . Good direction, beautiful scenic backgrounds and handling which makes the people real human beings rather than the usual "hillbilly" stereotypes result in film

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M.Y.

Slattery's Hurricane (Fox) Linda Darnell, Veronica Lake, Richard Widmark. *Drama*. As he risks his life in small plane on unauthorized naval hurricane mission in place of indisposed friend, reserve naval pilot relives his postwar career as

thoroughgoing heel—including attempt to seduce his friend's wife, tie-in with dope smugglers. The heroic mission over, he is ready for a fresh start. . . . Human relations element sordid and not very clear-cut, but adequate to carry the more important action phase. M.Y.

Sleeping Car to Trieste (British: Two Cities) Joan Kent, Albert Lieven, Alan Wheatley. *Melodrama* on Paris-Trieste express, as two sets of international plotters spar for possession of secret document, involve other unrelated travelers. . . . No "Night Train," more's the pity. Some fleeting characterizations interest for their own sakes; otherwise, an unclear succession of confusing incidents, with dialogue only occasionally intelligible. Result: you don't much care what happens. M

Sword in the Desert (Univ.) Dana Andrews, Stephen McNally, Liam Redmond, Marta Toren. *Melodrama*. Mercenary ship captain, caught up by chance in Palestine conflict along with group of illegal immigrants he has transported for a price, is unwilling participant as guerillas stage daring raid to rescue leaders from British captivity, finally throws his heart into their struggle. . . . Excellent as suspenseful, convincingly set melodrama. But its comment is all black and white, oversimplifying the Palestine struggle by extolling Jews only as heroic defenders of their "homeland," painting the British as stuffy persecutors, with presence or problem of Arabs entirely ignored. M.Y.

†Symphonie Pastorale (French; titles in English) Pierre Blanchar, Michele Morgan, Line Noro. *Drama* based on Andre Gide novel about pastor in Alpine parish who takes into his home blind, neglected waif, with compassion and devotion rears her into lovely womanhood. But he sins—in pride over his achievement, demand that the household exist only for her, and finally, in confusion of spiritual and physical love for his ward. After she regains her sight, realization of the true state of affairs comes to him, to the girl and to his wife and family, and tragedy inevitably results. . . . Beautifully photographed

in mountain winter setting, adult story is sensitively, sympathetically presented. M

Task Force (War.) Walter Brennan, Gary Cooper, Jane Wyatt. *Drama*. Through experiences of hypothetical pioneer naval airman, film traces growth of navy's air arm, with emphasis on essential function of carriers in Pacific phase of World War II. The villains: miserly congressmen, surface force advocates and opponents of huge U. S. armaments. . . . A thrilling picture of carrier-based activity in wartime, so extremely partisan that the unthinking are likely to conclude that money spent for any armament but carriers is entirely wasted. One wonders why the navy, which aided the filming, didn't see that the movie reached the screen before Secretary Johnson took over. M.Y.

*That Midnight Kiss (MGM) Ethel Barrymore, Kathryn Grayson, Jose Iturbi, Mario Lanza. *Musical*. Technicolored, luxuriously set film offers frequent operatic arias, other music, framed in story of Philadelphia dowager who sponsors operatic series so her talented granddaughter can make debut, with matters complicated by girl's off-and-on romance with truck driver whose rare vocal talents she discovers, manages to get before the public. . . . A contrived story, but so spontaneously told and with so much good music that doesn't much matter. M.Y.C

Thieves' Highway (Fox) Lee J. Cobb, Richard Conte, Valentina Cortese, Jack Oakie. *Melodrama*. Strife among wildcat truckers venturing luck on loads of early apples, and small-time commission merchants in city markets who take advantage of them, framed in story of sailor who seeks to avenge wrong done his father. Set in Fresno area and San Francisco market. . . . A discouraging but unusually realistic picture of a dog-eat-dog area of the U. S. economy. Many scenes are brutal, and some, for instance the mad course of the brakeless truck down the mountainside to flaming destruction, are almost too vivid to bear. M

Tucson (Fox) Jimmy Lydon, Joe Sawyer. *Comedy*, set on University of Arizona campus, culminating in intercollegiate rodeo in which non-belligerent sons of feuding ranchers are set for featured race. . . . An unpretentious little film, stilted, passably interesting. Apparently slanted toward teen-agers. M.Y.

Under Capricorn (War.) Ingrid Bergman, Joseph Cotten, Michael Wilding. *Drama* set in pioneer Australia, where an Irish titled lady wed to the former groom who suffered penal servitude for her own crime has become an alcoholic through efforts to quiet her guilty conscience. Her former nature aroused by ministrations of foppish young fortune seeker from home, she at last redeems herself by a sacrifice for her rather boorish husband. . . . A talky historical romance, florid, static, passably interesting but unworthy of talents of Director Hitchcock. The people are cardboard figures rather than convincing men and women. M.Y.

Woman Hater (British: Two Cities) Edwiga Fajellare, Michael Wilding. *Comedy*. Sparring between English aristocrat pretending to be his own agent and French actress he invites to occupy his country house during his supposed absence in order to test her reputed hatred of men. . . . A drawn-out repetitious affair, trivial in theme, only occasionally amusing. M.Y.

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New Visual Materials for Christmas

by Donald R. Lantz*

THE FOLLOWING new Christmas materials are suggested in addition to the 16mm motion pictures and filmstrips listed in the October, 1948, issue of the *International Journal of Religious Education* and the slides listed in the November, 1948, issue. Very few new Christmas materials have been produced during this year, but it should be kept in mind that good utilization of all materials is more important than the use of materials merely because they are new.

16mm Sound Motion Pictures

Prince of Peace. Produced by G. B. Instructional Films, Ltd. in England, and available from United World Films, 445 Park Avenue, New York 22, New York. Black and white, 900 feet, running time 25 minutes, rental, \$6.00.

Adapted from a play by Lois M. Shiner, the film follows the traditional Christmas story closely. Events recorded in the Scriptural accounts of Matthew and Luke are portrayed up to the flight into Egypt. Acting, photography and sound are good.

Merry Christmas. Produced by Ambassador Films and available from International Film Bureau, Inc., 6 North Michigan Avenue, Chicago 2, Illinois. Black and white, 600 feet, running time 16 minutes, rental \$5.00.

The Vienna Boys' Choir is depicted singing Christmas carols as they prepare for their Christmas party. The carols are sung in their native tongue and most of them are unfamiliar to the average church audience in this country. The fidelity of reproduction is good, however.

Christmas Rhapsody. Produced by Encyclopaedia Britannica Films, and available only from local dealers. Rental usually about \$6.50. Can be purchased for \$19.50. Black and white, running time 11 minutes. 8mm and 16mm silent versions are also available for purchase.

A fanciful story of two forest rangers' children in search of a Christmas tree for their cabin. They find the "littlest" tree in the forest, take it home, and the family decorates it in traditional fashion.

Other 16mm sound motion pictures described previously are:

The Child of Bethlehem
A Savior Is Born
The Land of Christ's Birth and Youth
Early One Morning

Filmstrips

While Shepherds Watch. 35 frames, color, story by Glenn McRae, illustrations by Earl W. Kidd, Jr. Produced by

*Assistant Director, Department of Audio-Visual and Radio Education, International Council of Religious Education.

Church Screen Productions. Sale price, \$7.50, program manual included.

A complete Christmas worship service or can be used merely as a Christmas story. Illustrated with color drawings with three hymns and related worship materials included.

The Saviour Is Born. 31 frames, black and white. Produced by Foundation Films. Purchase price, \$2.00 from the Society for Visual Education, 100 East Ohio Street, Chicago 11, Illinois.

Posed pictures from the film by the same title.

The First Christmas. 27 frames, color, with utilization manual. Produced by Filmfax Productions, 995A First Avenue, New York 22, New York. Sale price, \$7.00.

Small carved puppets are costumed and posed in a colorful presentation of the traditional Christmas story.

The Other Wise Man. 61 frames, black and white. Available from the Society for Visual Education, 100 East Ohio Street, Chicago 11, Illinois. Sale price, \$2.00.

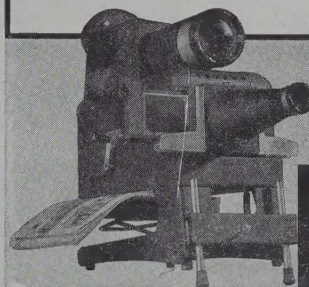
A condensation of the story by Van Dyke. Illustrations by pictures from the Beale collection. Useful only when the original story would be useful.

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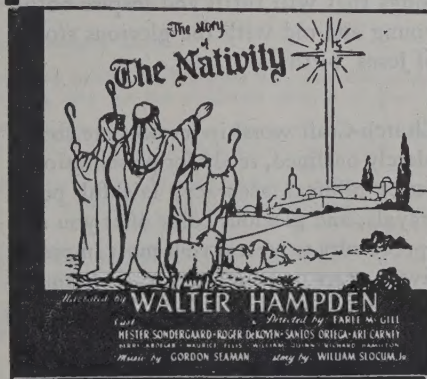
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A Christmas Carol. 100 frames, color.
Produced by Pictorial Films, Inc., dis-

tributed by Classroom Films, Inc., 1585 Broadway, New York 19, New York. Sale price, \$7.00.

An adaptation by Mark Johnston from Charles Dickens' classic with illustrations by Harry Schubert. The original classic is somewhat condensed and editorial license is taken in many places in order to make the filmstrip version. Not for younger children. Would be used wherever the original story might be useful.

Christmas Carols in Filmstrips

Church Screen Productions—

Silent Night. Color, single frames, words with illustrations, sale, \$2.00.

Society for Visual Education—

Silent Night, Holy Night (9 frames)

O Little Town of Bethlehem (10 frames)

While the Shepherds Watched Their Flocks (10 frames)

The First Noel (12 frames)

O Come All Ye Faithful (9 frames)

Color, single frames, words with illustrations, \$1.50 each. Also, color, double frames (can be cut apart and bound into 2x2 slides), words with illustrations, \$2.00 each.

Other filmstrips previously listed are:

Holy Child of Bethlehem
When the Littlest Camel Knelt
The Child of Bethlehem
The Three Wise Men
The Boyhood of Jesus
The Star of the King

Christmas Carols in 2 x 2 Slides

Church-Craft Christmas Carols—

O Come, All Ye Faithful
Hark the Glad Sound
O Little Town of Bethlehem
From Heaven Above to Earth I Come
Silent Night! Holy Night!
It Came Upon a Midnight Clear
Hark! the Herald Angels Sing
The First Noel
As With Gladness Men of Old
Away in a Manger
Joy to the World, the Lord Is Come
Beautiful Savior
Lift Up Your Heads, Ye Mighty Gates
Angels from the Realms of Glory
We Three Kings of Orient Are

Words only on colored backgrounds. Sale, 50c per slide, or complete set for \$9.00.

Other slide sets previously listed:

Christmas Blessings
Christ Is Born
Christmas in Bethlehem
Pathways of Jesus (first 7 slides)
Elsie Anna Wood paintings
The Other Wise Man
The World's Great Madonnas
Christ and the Fine Arts sets
The Song the Shepherds Heard
The Star of the King
The Birth and Childhood of Jesus

Sources

In addition to the addresses given above, your denominational publishing houses or audio-visual departments can secure all of these materials. Many local dealers also will be able to secure most of these materials.

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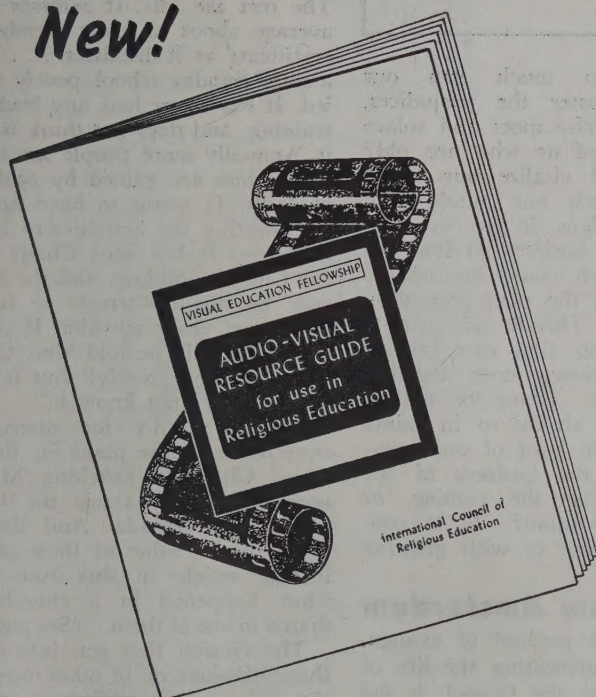
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4. V. E. F. packets containing selected catalogs, manufacturer's folders on the latest and best equipment, special articles, and special listings (such as needed for use with the Uniform Lesson Series Outlines).
5. The monthly Evaluation Bulletin to keep you posted on the recommendations of the I. C. R. E. evaluation committees

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Editorials

The Church—to Age in, or to Grow Up in?

A YEAR AGO a business man was moved by his company from the Middle West to the West Coast. With housing so difficult to find, he went on ahead to look for a place for his family, a wife and two children under twelve.

Soon people in a certain church began to notice him. He did not obtrude himself, but he was seen in the background at as many church activities as would be seemly. He asked questions and was interested, but intriguingly non-committal.

Then one day he told the pastor that he and his family would join the church as soon as he could buy a house and get settled. He said, "Our choice of a church is the most important one we will make. I have written my wife about this church and we have decided that it is the kind of church, with the kind of people, that *we want our children to grow up in.*"

This statement is the more significant when it was found that he had consistently been thoughtful in choosing a church home. In the city he was leaving he had gone to a church of another denomination because there was none of his own kind to which he would entrust his children. Most significant was the fact that he and his wife were looking, first of all, not for a church in which they could age comfortably, but one in which their children could grow up with a vital and lasting religious life.

Such a judgment is reached with an eye on the future and the changing world in which it is being shaped. It is the next generation that has to carry through the ideas and practices of persons and of society that germinated in the world of our parents, have burst through the ground with us, and must mature with our children. It is a changing world, with forces and ideas tumbling over each other. This man believed that only a certain kind of church had earned the right to minister to the religion of his children.

What a tremendous difference it would make in the future of all our churches if pastors and boards and members asked themselves whether their ideals and plans could meet this man's demands!

Have we too much run our churches to foster the prejudices, protect the touchy spots and solace the weariness of us who are old? How it would vitalize our board meetings, stretch our minds, and change our plans if we were to make our first business to find out how our church could minister to the growing of the next generation in our homes! This is said with a clear recognition that two generations must always move together and that those young or old in years are not always so in mind. It is said in the light of one question, what is the business of the church—to foster the coming, or the passing, wisdom? Is it concerned with aging or with growing up?

Echoes from Amsterdam

AN important method of evangelism, and of permeating the life of the people with the Gospel, is the school, for which the Church has the full responsibility. Its main service is to educate the people, and especially the young, in the Christian way of life. How seriously this task is regarded in New Guinea may be seen in the fact that, in villages or communities where the school is not properly attended, the local churches forbid the baptism of children. It is then quite clear that children may only be baptised if they are going to be brought up as Christians."

From *Man's Disorder and God's Design*.¹

Is Your Church Complacent?

SIDE BY SIDE are two statements: one telling what is wrong with many churches and the other giving the remedy.

The first is a description of the complacent church as given in a recent book, *The Gospel in Action*, by Henry W. McLaughlin, Richmond, Virginia, published by the John Knox Press. It warms to its subject thus: "There are many complacent churches. A complacent church is proud of its building and keeps it in repair. It pays the salary of the preacher and all other help promptly. About 40 per cent of its members attend church on Sunday morn-

ing. From 10 to 15 per cent are engaged in some kind of church work. The rest are idle. It receives on an average about as many members by certificate as it dismisses. . . . It has a small Sunday school, poorly organized. It has never had any leadership training, and does not think it needs it. Annually more people are lost by death than are gained by profession of faith. It seems to have no plan for enlisting the activities of its idle members. It has shut Christ up in the Church building, and the crowds pass by on the streets or country roads and never see him. If you inquire, you will be told 'Our Church is getting along nicely!' But it is dying and does not know it."

The remedy for many such churches is in the plans for the National Christian Teaching Missions now under way across the United States and Canada. And the best proof of the value of these plans is in the article in this issue telling what happened in a church that shared in one of them. (See page 10.)

The church that gets into one of these Missions or in other ways gets the value of the Missions into its own life, does not become a complacent church.

The Cover Picture

EDOUARD VON GEBHARDT the son of a Lutheran pastor, expressed his religious convictions in his realistic and quite non-ecclesiastical paintings. Like his father, von Gebhardt was interested in preaching the Gospel, but he did this with paints rather than with words. Most of his pictures illustrated incidents from the life of Christ. The picture on the cover is one of three on the subject of the Sermon on the Mount.

It was von Gebhardt's custom to paint his biblical pictures in a German setting, using typical German people, usually peasant types, dressed in the style of the time of Luther.

The oval composition of this picture takes one's eye back again and again to Jesus. The Master is wearing no halo; he is a wise and earnest teacher. The folk to whom he speaks are from modest homes; they are industrious and hard working each one is an individual in his own right. They have dropped their work and come hurriedly to the field where the Master is speaking, bringing their children with them. No their faces are intent with unusual concentration, for they are hearing the words of One who speaks with authority concerning the things of God.

¹By George F. Vicedom, Book II, Page 188. Published by Harper & Brothers. Used by permission.